

JAMES G. FÖRLONG FUND
VOL. XIV

A STUDY
OF THE
GUJARĀTĪ LANGUAGE
IN THE 16TH CENTURY (V.S.)

with special reference to the MS. *Balāvaṇbodhā* to *Upadeśamālā*

BY

TRIMBAKLĀL N. DAVE, M.A., B.T., Ph.D.
School of Oriental Studies, London

*[Thesis submitted for the Ph.D. Degree at
the University of London in the year 1931]*

THE ROYAL ASIATIC SOCIETY
74 GROSVENOR STREET, LONDON, W.1

STEPHEN AUSTIN AND SONS, LTD
ORIENTAL AND GENERAL PRINTERS
HERTFORD

PREFACE

In the preparation of this volume, I wish to acknowledge my deep debt of gratitude to Professor R. L. Turner who guided my studies and research in England. With great sacrifice of his precious time and energy he helped me out of the tangle of conflicting data presented by the manuscripts and indicated to me how to present them in the form they are found in this book. But for his sympathetic and untiring desire to bring out my best efforts the book would certainly have lacked scientific precision.

My best thanks are due to the Trustees of the British Museum for allowing me to use and publish the manuscript, and to Dr L. D. Barnett for kindly helping me to decipher some of its most difficult parts.

I am also indebted to all the authors whose works have been useful to me in the preparation of this volume but particularly to Professor and Mrs. Turner the authors of the famous *Comparative and Etymological Dictionary of Nepali*, which is in fact a comparative and etymological dictionary of the Indo Aryan Languages, to Professor J. Bloch, Professor S. K. Chatterji, Dr. Siddheshwar Varma, Professor N. B. Dvivedi and Dr. Baburam Sakzema whose works were a source of inspiration to me in my research.

Last, but not least, thanks are due to the Royal Asiatic Society and the School of Oriental Studies, London who extended the special privilege to this book of selecting it for publication as a volume of the Forlong Series.

T. N. DAVE.

CALCUTTA COLLEGE
AHMEDNAGAR
January 1932.

CONTENTS

SUBJECT	PAGE
ABBREVIATIONS, ETC.	ix
PHOTO-PLATE OF THE LAST PAGE OF THE MS.	<i>facing page 1</i>

THE GRAMMAR

INTRODUCTION	1-2
PRONUNCIATION	2-3
PHONOLOGY OF THE VOWELS, ETC.	3-16

SUBJECT	PAGE
PARTICIPLES	50-55
Pres part (unenlarged), 50, Pres part (enlarged), 51, Past part, 52, Pot part, 54	
ADVERBS	55-56
POSTPOSITIONS	56-60
WORD ORDER	61-71
THE MANUSCRIPT	72-112
THE INDEX	113-197

MISCELLANEOUS

c	governs *(used in connection with postpositions)	lw	loan word
der	the grammatical derivative	p, pp	page or pages
eg	for example	vol	volume
ex	example	>	phonetically becomes
ext	is extended to or extended as suits	<	is phonetically derived from
	the context		shows analogy
ie	that is	*	shows hypothetical form
§	paragraph	?	means the explanation is doubtful

Transliteration etc For Old Languages the transliteration system of the Royal Asiatic Society is followed

For Modern languages the International Phonetic Script is used generally

For further abbreviations see the title-pages of the MS and of the Index

THE GRAMMAR

Introduction

In the following pages an attempt is made to classify and where practicable, to explain from grammatical point of view the Old Gujarātī forms available from an Old Gujarātī MS named *Upaleśamālā-bālārubodha*, lying in the British Museum Oriental Department and described in the catalogue under the name of OR 2114 B, Foll 40-95 (1-56), in the list of Gujarātī MSS. It is a prose commentary in OG of the Pkt verses named *Upaleśamālā* composed very early by a Jain ascetic named Dharmadasaragani. The commentary, the subject of the present study is made by a Jain ascetic named Nanna Sāri the pupil of Śrī Sivadeva Guru the head of the Koriya section of the Jain church, at Śrīmblanākāpura (the present Cambay, about lat 22° 25', long 72° 6' N in India see the map of Gujarat in *LSI*, vol ix) in the year 1513 vs (i.e. AD 1457). The present copy was made by a Jain ascetic named Guṇavarādhana the pupil of the commentator, for the study of n pious lady Vṛṇaka (VG Vṛṇi) the wife of one Sāri Rūpicandra and it was finished on Sunday, the 10th day of the bright half of the month of āṣo (see the index) in the same year.

The MS is written in neat Devanāgarī hand of the Jain style the commentary following each Pkt verse or a group of verses, and it is extremely carefully punctuated throughout. Not only are the sentences and clauses separated by one or more vertical lines but the words and phrases are separated by one or two small thin vertical strokes on the top line, thus affording the reader the material to get a better idea of the grouping and phrasing of words of the then language than any other MS written without such a system of punctuation. Examples —

whole indef pron or a l; it is not *te* as a def article and as an adj (6) is not separated from the following subst while as a pers or demonst pron (13) it is

The vowels *e* and *o* after a cons are shown in most cases by drawing a vertical line on the left of the cons instead of by showing it above the cons while *ā* and *au* are shown by writing one vertical stroke to the left and one matra above the cons The cons *kh* is written as *s* (that is *ख* as *प*) in many words but as *kh* (*ख*) in some Roughly the Skt lws are written with *kh* (*ख*) and OG words are written as *s* (*प*) while *s* (*प*) in Skt words is always written *s* (*प*) It should be noted that some MG words borrowed from Skt words having *s* have the sound *kh* e.g. *harakh*

The language seems to be a fair representative of the spoken language of Central Gujarat of that time excepting perhaps the presence in the MS of a large number of Skt lws which are sure to occur in any religious hook dealing with abstract thought The proportion of Sanskrit lws in the MS however is not perhaps much greater than that in the language of the present well educated Gujarati speaker That there was no attempt to write literary language of artificial character is shown by the fact that it is written in prose is meant as is shown by the title for the relatively less educated class and that it was in fact used by a woman as her textbook For the literary artificial prose of about the same age see GOS No xii pp 92 130

We are thus not very far from truth when we state that the material from the MS is fairly representative of the language spoken among the cultured classes in Central Gujarat in the sixteenth century of the Vikrama Era

Pronunciation

Vowels—All OI vowels except *r* *l* *ā* *au* are found in the initial medial and final positions in OG words while the above Sanskrit vowels and *h* appear in Sanskrit lws only More than one vowel come together in all parts of the word but more markedly towards the end There is no apparent hesitation as regards the quantity of the vowel and where it is apparent it is significant for example emphatic and unemphatic words *luu* *lulā* *luntāu* *hulāu* etc apart from this the only hesitation is seen in groups *uu* *uu* written also *ījī* *īju* For historical reasons the nasal vowels are long in the body of the word though there are a few short vowels also

while both short and long vowels are frequent at the end, the short are more numerous.

Consonants—These occur in the initial and medial positions. There seems to have been some difference in the pronunciation of *d* as some OG *-d* (< *-dd*) > MG *-d* while the rest OG *-d* (< old *-d*) > MG *-r* e.g. OG *śīdnt* > MG *śīdr* but OG *patu* > MG *pr*.

Vowels—The only nasals used in OG are *n* *ṇ* *m*, the last two occur initially as well as medially, while the first occurs only medially.

Semi-vowels—Both *y* and *r* occur medially, but *i* occurs initially and

The Lateral -l comes initially as well as medially, but there seems to be a difference (somewhat similar to *-d* above) in its pronunciation as some of the OG *-l* > MG *-l* (when the OG *-l* < MI *-l*) while the rest OG *-l* (< MI *-ll*) > MG *-l* e.g. OG *bālu* > MG *bāl* but OG *Hal* > MG *Hal*.

The Tapped -r occurs initially and medially.

The Sibilant—OG has only one sibilant *s* which occurs initially and medially.

The voiced Aspirate -h occurs initially and medially.

Conjuncts—Consonants are not conjoined excepting *h* which is sometimes joined with a nasal or with *r* where the intermediate *-a* is dropped owing to the exceptional nature of the word as *kaṇḥ* *kaṇṇ* (see index). It seems it had a weak pronunciation in such a combination as it has disappeared in Modern Gujarati from such words. *r* is also combined as a second member with *t* *d* *dh* and *p*.

Note—Generally the consonants do not appear at the end but we have no means of knowing whether the words written as ending in *-a* were really pronounced as ending in the previous consonant at that time as they are in MG.

Phonology of Vowels

the Skt *a* type *lāma*, *lāmlana*, *luda*, *gūjha*, *ghara*, *thāna*, *dāna*, *nūthura* (neut sg), *pāsa*, *pāna*, *putha*, *phūla*, *bhāta*, *maha*, *varasa*, *saya*, *sūla*, *sāra*,

-an > -a perhaps *jāna*

-ā or ām > *a* Nom and Acc forms of fem nouns in *ā āna*, *āsa*, *cūta*, *jāmgla*, *jībha*, *tarasa*, *dadha*, *dhāra*, *blāsa*, *bhūsa*, *lāja*, *lāmca*, *rāsa*, *lāsa*, *ūta*, *sūsa*, *sāmjha*, *bānha* (Skt *bāhu*-m replaced by Pa *bahū* f)

Nom and Acc pl forms of mas nouns in *a hātha*, *rāja*, etc, see the list, p 19

puna (also *punā* Pā Pkt *puna*), *ma*, in a monosyllabic word, the long vowel might be expected to remain. But Skt *mā*, which is liable to unemphatic treatment, has its vowel shortened

-i or im > -i *āmsi*, *cyāri* *trini* *ūpari*, *avī*, *āgī*, *bhūti*, *chūdi*, *gūmthi*, *hāni*, *ūdi*,

āthani *caudasi*, *thāmpani* *vūghini*, *hāthi*- in *hāthiu*

a in *bahina* (if < Pkt *bhaginī*, on which the change of aspirate casts some doubt)

-u or um > -a Nom and Acc sg, and pl forms of nouns in -u *cūmca*, *hūnga*

the Apbh Nom and Acc sg forms of nouns in -a, see under *o*

-r > -i Loc sg forms of nouns in *a*, for expls, see p 18

Note—In monosyllabic words it is either retained or reintroduced *je*, *te*, etc. But *bi* (though monosyllabic, unemphatic)

-o > -u > *a* Nom sg forms of nouns in *a* ended in -o in Pa and Pkt, and in *u* in Apbh. This *u* > -a in OG, p 28

-āū > *a* *ālā* prob not a direct descendant of Skt *astāū*, but seems to have been analogically influenced by *pañca*, *sapta*

Cf Bloch, § 39, Chatterji, §§ 149-153

I ENDING VOWELS (in Contact)

(a) *Terminational*

-a + *a* > -a The obl sg forms of the nouns of -a type e.g. *hātha*, etc. See list, Gram, p 19

-a + ā > -ā The nom and acc pl forms of mas nouns of the -*ālā*-type e.g. *alodī*, etc, see list, p 22

{-ā + ā > -ā *mā* "mother" }

-ā - ām > ā + am > a + am > -a; Obl pl forms of the nouns of the -a type *lāṭha*, p 19

-a + ānām > -ā Obl pl of the masc and neut nouns of -aka-type. *ghodā* (Skt *ghotakūnām*) etc; see list, p 22.

> -ām (a special development) Gen pl forms of the pres parts used in the sense of old Genitive Absolute *karatām*, *jātām*, etc, p 23

Note —The nasalization was preserved here as there tends to be a halt in the sentence after this form as it generally comes last in the absolute phrase, while it was lost in obl pl of -aka-type, as that form with the following postpos generally formed one group Cf the similar treatment of nasalization in -am the inst term when applied to adjectives and to nouns before postpositions

-a + a + a > -ā Obl sg of the masc and neut nouns of the -aka type *ghodā* (Skt *ghotakasya* > Apbh *ghodanaha*) etc, pp 22-3

a + a > -aui Dir sg forms of the neut nouns of the -aka type e.g. *qalaui* (Skt *galakum*), etc, see list, p 22 But *rai* < *raim* < Skt *ratim*, where we have apparently an unemphatic form

Note —This group > -ū in MG, e.g. *qilū* etc

a + ām > -ām Dir pl of the neut nouns of the -aka type *sī'ām* (*apkalām*) etc See list p 22

In short words, however, the development was Skt *krām* > *raim* or *sīm* > OG *raim*

-a - i Retained 3rd pers sg pres of verbs *valai*, etc See list p 13

> -i In 2nd and 3rd sg fut, prob owing to the length of the word *karai*, *kurui*, cf R. L. Turner, *Bull SOS*, vi, p 533

Imprt 2nd sg *jūi* < Apbh *jārahī*

-a + e > -ai Loc sg of the nouns of the -aka type e.g. *pūyari* etc See list, p 23

Note —This -ai > e in MG *qfort*, *kert* like

-ai > -aui 3rd pl pres, e.g. *karaim*, etc See list, p 41

Note —This nasalization has disappeared in MG this OG -aim > MG -e becomes identical with the e above It also disappeared when another terminat -am was added in 2nd pl fut *karaim* Cf the similar case with -ai < Skt -era

$-a + u > au$ 3rd sg imprt, e.g. *karau*, see p 46

$-a + o > au$ Nom sg m of the *aka-* type, e.g. *dūau* etc, see list, p 21

Note—In MG this group $> o$ *ghora*, *lara*, etc In this MS there are two instances in which this $-au > u$ *mātu* (along with *mātau*) and *nu* (along with *nau*), the postpos $-a +$ secondary $u > aū$ *taū*

$-a + o$ lately brought together $> o$ *loko* (Adbh *loka ho*) Thus, early $-ao > au$, late $ao > o$

$-ā + i > -ai$ in *tauha* (< **tahai* < Skt *tathāpi*, contaminated with *tau*)

$i + a \bar{a} e, o$

$ia > ī$ Absol forms of the verbs Pkt *karia* $>$ OG *karī*, similarly *deśī*, *talī*, *marī* etc See list, p 48

$iam > ī$ *ghī* *panī* *lohī* *ri* (in the ext form *rīyae*)

$iā > ī$ Most of the fem nouns in $ī$ in OG *kīdī*, *āmgulī*, *corī*, *caurīsī*, *cūlanī*, *kaudī* etc, *ita* *vāsī*, *rasī*, *āpī*, etc

$-ia + ā > iā$ Dir pl m of the past part of verbs ending in con, *bhariā*, etc later $> -yā$ *bālyā* Cf MG *bālyā*

When preceded by a vowel —

$(ā) + i + a + ā > (ā)yā$ *nīpāyā* (Skt *nīpādītakāh*), *dhāyau*

$(ā) + i + a + am > (ā)yum$ *māyum*

$(o) + i + a + am > (o)yum$ *goyum*

$-i + a + u > -iu$ past part dir sg m of verbs in consonant *bhariu*, etc

$-i + a + am > -ium$ past part dir sg n of verbs in consonant *bharium*, etc

Note—We have no evidence of this group and the one previous to that (namely, the groups $-i + a + u$, and $-iaam$) before the Adbh stage

$(n)i + e + (n)a > (n)ī$ *āpahanī* (adv), cf *dhanīum* subst, where $-am$ is newly added

$i + e + u \left\{ \begin{array}{l} e \\ i \end{array} \right.$ Inst and loc pl mn of past parts *pahire*, *āve*, *īge*

$-i + o > -iu > ī$ *dhanī* (Skt *dhanīkah*), this $-ī$ was later extended by the addition of $-u$ e.g. *iānīu* (Skt *iānīyah*), *anasānīu* (from Skt *anaśana*), then $-īu$ became n suffix, e.g. *sūmfū* (Pkt *lhumta* m), *gūmadīu* (Pkt *gīmada* "a small village"), *talīūm*, *pāfūm*, *panvīu*, etc, and it came to be applied to lws *vudlīu*, *samsīrīu*, *ṣṭamgīu*, etc

Also this $-iu > -u$ in unaccented words *jaiu* (Skt *yādrāka-* influenced by *kādrā*), *tisru tsu*, etc

$-e \rightarrow a, i, u, o$

$e + a + o > -e$: *blāre* < **bhāriya-*, see the index

(a) $+ e + a > (a)um$ Inst sg mas and neut nouns in *-ala* e.g. *rūḍam*, etc, see the list, p 23 The nasal element dropped normally in adjectives

-ena $> -i$ Inst sg mas and neut nouns in *-a* e.g. *lūhi* to which another *-um* was added See list, p 19

(a) $+ e + i > -e$ Inst pl mas and neut forms of nouns of the *-ala* type *ghane*, etc See list p 23

$-e + i > -e$ Inst pl mas and neut nouns of the *-a* type *lūhe*, etc See the list, p 19

(a) $+ e + u > -e$ Loc pl mas and neut nouns in *-ala* e.g. *ghane*, etc See the list p 23

$-e + u > -e$ Loc pl mas and neut nouns in *-a* e.g. *lūhe*, etc See the list, p 19

$u \rightarrow a, o$

$-u + ā > -ū$ The dir sg and pl forms of the *-ukā-* type *ladū* (Skt *lātuka*), *vāṛū*, later extended to *lū* and *ū* used as a suffix *anālūū* Cf § above

$-ū + o > -ū$ *lahū*, *lalū* (Skt *laṣṭukāh*), *jū* in *jūu* < **jū* (< Skt *yutah*, Pkt *juo* ext), *garu(u)*, *ālasū*, *vāterālū*, *mū(u)* *lū(u)*, *mum(u)*, *hū(-u)*, *urū(-um)*

Note—After this change was made, viz $ū + ū, o > ū$ an *u* was added to the primitive Gujarīti words which remained uncontracted with the preceding vowel in all case forms in OG e.g. dir sg *jai* *lalū*, pl *rūi* *lūi* *jālūi* etc See form s, p 25 Cf similar process, viz $-ī + ā, o \sim ī$, p 21, these processes have been assumed to explain the long *ī* and *u*

Cf Bloch §§ 58-65 See Dietrich pp 129-190, and Dhruva notes on st 15

(b) Where the first element is a part of the body of the word

In the words where the ending vocative group is a vowel which forms a part of the body of the word that vowel is generally kept unchanged —

$-a + i$ *rai jai*

$-a \rightarrow e$ *rai*

$-a + o > -au$ *rai iu*

$\bar{a} + \bar{a} > \bar{a}$ *mā*]

$\bar{a} + i$ *jai, thāi*, also when $\bar{a} < \bar{a} + a$ *gāi* (Skt *gāyati*)

$\bar{a} + im$ *jāim, thāim* $\bar{a} + i$ *bhāi* $\bar{a} + o > \bar{au}$ *iāu*

$+ am > \bar{um}$ *tūm* (Pkt *tumam*)

$e + i > i$ *li, di*, of these verbs, *dā-* has a special future form in Asoka, see Professor Turner, *Bull SOS* vi, 2

$e + o > eu$ *teu*

$o + a + u > \bar{uu}$ Impert 3rd sg *jūu* The form *jou* is newly created from *joi*

$o + i$ retained *loi* (Pa *loci*), but in the auxiliary $> -ui$ *hui*
Cf *li, di*, above

$o + i + a > oī$ the Absol forms *joī, dhoī* (Skt *dhāyati*, but Pa *dhopati, dhopati*)

$o + u > \bar{u}$ *taū* (Pkt *tao hu*) *clū* (Pkt *cllo hu*) *sahū* (Pkt *savio hu*)

II VOWELS IN THE BODY OF THE WORD (Single)

The following convention is used in this chapter —

˘ means an open syllable with a short vowel

— , , , , long ,

× , a closed , , short ,

⌘ , , , , long ,

I Short vowels in the open syllables show no change examples —

Initially *a* *bhannaum, chatau, bhamatau, sanuuaum, dasuuaum, aśīmau, jamalau, lahai, galai, padui, iayarī, iaha, saya, bahina, sasa, talāia, vada, thana, kadī, lāna*

i *vināsa, bīmanī, trīmanī, līradam, jīmanau, vihadatar*

u *gunai, sunai*

Medially *a* *ekavīsa, sataiāra, lāmīkana, ūjama, apanau, lotadī, ūmbara, athama, lādara, padha, vataloya, karasanī, lāchabau, āmalaum, lasamūlau, tochadau, pameamā, sāparaum, āradatau, lohadaum, chehadai, bāranām, ūjalai, bījhavītau, iakalām, panyaraum, vihadatar, sāmīkadau, salamau*

i *bahina, vāghinī, thāmpinī, pahire*

u *thākura, āngulī, thākūrāi, lahudaui, kalamuhau, dasagunau*

In *mānasa* the *u* $> -a$, and in *samhau*, *u* $>$ zero, the former being perhaps a very common word, and the latter a postpos In MG, this medial $-u > a$

II Short vowels in closed syllables

(1) When the first syllable is closed and has a short vowel, and the second is open with a short vowel (that is, the type $\times \sim / \text{---}$), the conjunct is simplified and the preceding vowel lengthened: that is, $\times \sim / \text{---} > \text{---} \sim / \text{---}$. Examples: Dissyllabic:—*kāja, hātha, kāna, rāja, tāḍhi, kāna, sūla, lāṣa, bāpa, sūta, lāja, hāthi, sūda, hāḍa, thāna, ātha, sāpa, gāma, rāṣa, dāḍha, āgi, bhīla, rīsa, bhīṣa, ḍīla, jībha, sīṣa, bhīli, gūjha, phūla, bhūṣa, sūḍha, jhūjha, sūjha*.

jāmgla, sāmja, ṣāmda, cāmca, dāmta, pāmca, rāmka, gāmṭhi, ūmta, cīmta, hīmgā, sīha—a special treatment before *-hi-*. Cf. *pīsai*.

Three or more syllables: *māchā, lādhaum, āḍām, bhāgaum, lādhai, āṣaum, mātau, rālhām, rāte, tātūm, pāchaum, āgai, ḍāhyā, āpu, thākura, vācī, rātaḍi, nāthī, rāsaḍi, khāparaum, lāchabā, lūtayau, pānaḍe, rāṣaum, pātālā, jūjaraum, pādharāum, gādalaum, hūlatām, ghāmtaḥi, vāmdraum, pāmjaraum, sāmkaḍaum, dhāmkaṇa, kāmkaṇa, bāmdhai, vāmchai, thāmblau, bhūmgām, āngulī, tūmtayā, āmtarau, māmḍām; pījataum, dūthaum, rīsām, vīdkhi, nīkalyā, nīsaratau; ūpari, jūnām, lūsaum, pūrām, ūgarai, ūgrum, ūjalaum, ūthamaṇa, ādhari, sūtā, bhūlan, pūrium, pūchium, ūmdira, mūmkīu, sūtahāra, gūchalaum, ūthiaum, būjharitau, ḍhūlaḍau, lūgaḍaum, sūjhatām, ūpaharau, dūhaviu, ūgariu, cūlavīu*.

Special treatments, see p. 12.

In $\times \sim \times / \text{---}$, the treatment seems to be $\text{---} \sim / \text{---}$ *ūparāthau*.

The group $\times \sim \text{---} / \text{---} > \text{---} \sim \text{---} / \text{---}$ *thakurāi pasavūdā*; but when the first member of the conjunct is a nasal, the group remains: *mandarāḍa*, cf. (1) c (u), below.

ūjamāla seems to have been written on the analogy of *ūjama*.

When the intervocalic consonant is dropped, the group $\sim \sim \text{---} / \text{---} > \text{---} \sim \text{---} / \text{---}$: *hatheli*. See 4 (c) below.

(2) When the first syllable is open and has a short vowel, and the second is closed and has a short vowel, the treatment is twofold, viz. the vowel in the second syllable is either lengthened or it is not, i.e. —

(a) $\sim \times / \text{---} > \sim \sim / \text{---}$: *vinathai, sahasa, padatā, tirachau*.

(b) $\sim \times / \text{---} > \sim \text{---} / \text{---}$ *sarīsau, vināisai*.

For the treatment of the vocalic group formed by dropping the intervocalic consonant, see Vowels in Contact. examples:—*cautha, caulasi*, etc.

(3) When the first two syllables are closed and have short vowels, the treatments are (a) the first vowel is lengthened and the conjuncts simplified, (b) and if the second syllable is closed by a nasal consonant, the second conjunct remains (if in this case, *anusvāra* is to be read as a consonant), i.e. —

(a) $\times \times / \text{---} > \text{---} \sim / \text{---}$ *ūbhagau, ūratī, ūpanau, ūpajai, ūsanau, ūpajātai, nīsata*,

(b) $\times \times / \text{---} > \sim \times / \text{---}$ *uthambha, usamkala*

Note — It is interesting to note that most of the vowels are *u*, and that there is no instance of *a* > *ā*. With the treatment (b), cf. the remarks of Meillet, that in Indo European a vowel plus a nasal consonant was a diphthong, *Intro de Comp*, pp 77-81

(4) When the first syllable is closed and has a short vowel, and is followed by an open one with a long vowel, the treatments are (a) the first vowel is lengthened, if the first syllable is closed by a *ss*, or *-nnh*, (b) if the first syllable has *-r* or *-u*, followed by two stops, the *-r* and *-u* are (i) lengthened, or (ii) are allowed to remain short, (c) if the first syllable has *a* followed by two stops, (i) the *a* remains and the conjunct is simplified, (ii) the conjunct (if the *anusvāra* is to be read as a consonant) is retained. Examples in order —

(a) $\times \text{---} > \text{---}$ *vīsāsa, rīsātai, rīsāla, ūsāsa, ūnhālā*

(b) (i) $\times \text{---} / \text{---} > \text{---} \sim / \text{---}$ *ūpādati, ūgāmai, ūghādati, ūchāha, ūjānī, ūtāranahāra, ūdālvaum, upādī, nīpāyaum, mīm-lātanahāra, sūgāmanā*

(ii) $\times \text{---} / \text{---} > \sim \text{---} / \text{---}$ *disādati, nitola, dukali, utātalau*, this seems to be a late tendency as most of the words given under (i) have $\sim \text{---} / \text{---}$ in MG

(c) (i) *a* plus two stops plus $\text{---} > \text{---}$ plus one stop plus — *adhāra, lajāmanāum, lapūra, chatrīsa, nasātanahāra, pasātai, pajūsana, papōta, palhalatau, jamārā, chamāsī, halāvai, hathārā*

(ii) $\times \text{---} > \times \text{---}$ (if the *anusvāra* is to be read as a consonant) *samthārau, samphodatau, sambhārvaum, samsārī, samhāsani, amteurī, amdhārai, kamṛūī*

Long Vowels

III Long vowels in open syllables show no change. Examples —

-ā- Initially *rāya, ghāya, thāma, āla, vādī, dhāra, gūli, paya, pāhānaum, bājatata, āiasū, āradatau, bāranām, jānatau, gāmadiā, pāmivaum*

Nasalized : *bāmha*, *bāmna* (due to the following -n-)

Medially *pāhānaum*, *ājānī*, *nīsāsa*, *adhāra*, *talāra*, *visāsa*, *chamāsī*, *chāhānaum*, *nesālīā*, -āla in *rīsāla*, etc., -hāra in *hananahāra*, *sūtahāra*, etc., -āna- in *mūmlānā*, etc

-ī- Initially *sīra*, *sīna*, *kīda*, *pīdiu*, *sīlau*, *pīlātau*, *dītau*, *kīdī*, *dīpātānahāra*

Medially *lāīīsa*

-ū- Initially *sūyara*, *kūda*, *pūru*

Medially *kapūra*, *pajūsana*, *lāsamūlau*

-e- Initially *ncha*, *chcha*, *chehlaum*, *phedanahāra* In *tihālū* the presence of -h- seems to have produced a less rigid syllabic boundary

Special treatments -e- > -ī- in unaccented words *tīham*, *jīham*, *īnam*, etc

> -i- in *juna*, *tima*, *kima*, *ima*, *ihām*, *tihām*, *juāraim*, *igyāra* (a special change for the numeral) In *lu*, *du* we see a special development, see note, p. 179, also *jimai*, cf. M. *jeian*

Medially The 10th conj. sign -aya- > -e- is replaced by -a- *mārai*, etc

-o- Initially *lodī*, *bola*, *sodī*, *jodui*, *gosūlau*

Special treatments -o- > -ū- in auxiliary words, *hūmtau*, *hūtata*, etc

> -u- *hui*, *kuiu*, *hudau*, cf. the similar treatments of e above See Bloch pp. 61-2

Medially *nīlola*

Speciality of the numeral *ugunatrīsa*

The group — / — — > — — / — — *dīpātatau* *pīnīrasau*, *melātau*, *tihālū*, *sūgāmanā*, *sohāmanā*, *bāīisa* But *janārai* is an instance of the early change in the causal

In the group — x / — — the treatments are (i) — —, when the conjunct is -ss- *ārīsau*, *āūsau*, but (ii) — — / — —, when the conjunct is a double stop *ekathā*, *pārakā*, *pārasā*, and (iii) no change when the conjunct is nasal plus stop *morangī*

IV. Long vowels in closed syllables Apparently shortened in MI, they developed like the original short vowels in closed syllables : *adekhāi*, *dhūtārīvaum*, *bhamdāra*, *qauva*, *sātha* *pīsa*, *hāsa*, *rāta*, *kāja*, *sāsa* In *rāni* and *āna* the restoration of the long vowel was earlier

References —Professor Turner, *Guj Phonology*, pp 339, 342-4
 Banarsī Das Jain, *Bull SOS* iv, p 315 Stress accent in IA
 Dr Tessitori, *IA*, vol xlm, pp 55-63 Bloch, §§ 44-9 Chatterji,
 157-160, 163-4

A note on special cases of the absence of compensatory lengthening —

Postpositions *pasai* (alternatively *pāsai*), *thakau* (cf *thākatau*),
pachai (cf *pāchau*) *lagai* (cf *lagaum*) *vadaī*, *vicum*

Pronouns *mujha tujha sahu*

Numerals *panara adhalaum*, *adhavici* in *sattāvīsa*, *sattari*, there
 is neither simplification of the double consonant nor the
 lengthening of the preceding vowel probably because they are
 instances of retentions¹ of traditional pronunciations in schools
 Many of such words preserve the double consonants even in MG.

Common adjectives *vadau uchau bhalau*

Substantives *paga*, *kacara*, but the etymology of these words is
 doubtful

Verbs *nathī*, *sakai*, *gamai*, all auxiliary

Terminations *ilau chehilau pahilau*, *pāchilau*, *māhilā*, *lahilau*,
ucila, *alau jamalau*, *vāmsalau*, *akau calakau*, *-atau*
hulau, *karatau*, etc, *pana vadapani*, and so on

Length of the word *nithurapanaum* (cf *nithura*), *baharasa*, *thakurāi*,
hathiyāra

Tendency to introduce a short vowel into the intransitive verbs after
the type carai, *carai gamai*, *sakai* this is not a characteristic
 of G, as it has verbs like *calai*, etc

Ref—On the special development of terminational elements,
JRAS 1927, pp 227-240

¹ Before the introduction of the present system of education in Gujrat, there were elementary schools for the three Rs as distinguished from centres of philosophical and religious learning see Part I sath sahitya i in digdarśana by D P Derasari Bar at Law These schools taught numbers and tables of arithmetic by making the boys recite them in sing song fashion and it happened as it does even now that the names of some numbers in these sing songs were different from those spoken in the ordinary language e.g *pancaśāśa cūmāśāśa bāntarasa* are ordinarily spoken as *panc elascūmāśāś elāśāś* Many of these school words have double consonants, while the corresponding current words have one e.g *chast* ś as opposed to *chari* ś It is thus possible that they are traditionally handed down in schools from the time when double consonants actually existed in the language But the existence of such schools in the Apbh or in the post Apbh stage is not yet proved on independent evidence and until that is done the present suggestion is merely conjectural That there were such schools in the fifteenth century is shown by the fact that the word *remlā* occurs in the present MS see the Index

II VOWELS IN THE BODY OF THE WORD (*in Contact*)

When one of the vowels is \bar{a} and the other is $-a$ or \bar{a} , the contraction for both is \bar{a} —

(1) $\bar{a} + -a > \bar{a}$ *ghānī, jājīva sāum gāi*

(2) $a + \bar{a} > \bar{a}$ *jamārau, tumhārau devalai unhulā, samūrai amdhārai*

(3) $\bar{a} + \bar{u} > \bar{a}$ *bhamdara, bhūsārī varasāta*

When the combination is $a + a$, the result depends upon the nature of the consonant that has disappeared from between them —

$a + (t)a > \text{Pkt } -aya- > \text{OG } e$ Ex the comparative suffix $-a \text{ tara} > \text{era}$ in *hīneraum ghājheraum, gūdheraum adhāheraum* (lw), also *hathelī*

$-a + (p)a > \text{Pkt } -ata > \text{OG } au$ *lasautau* This change shows that the above change viz $-ata > -aya > e$ may have passed through the stage $-a$

asya > -assa > -aha > \bar{a} *kudabolau, garuāpanaum*

$a + i$ remains *maiaum mailapanaum paisatai baisai dauī*, same is the result when the i is secondary *baitalisa taira* (lw Pkt), it tends to become $-aya$ in early lws *vayari sayira*, while in MG it gives e *veri melū*

$a + u$ remains *caudasi caurihara caurisī caupada caunusai caulha mauda, saurau*, also when the u is secondary *launalāra dīaulau laudī, gausa* in the unaccented words $-au > u$ *kuna* (beside *kauna*)

In long words $-a + u > o-$ *mahomai* cf the change $a + -a > -aya > -e$ above

$a + i$ remains Pot part forms of verbs ending in u *thū taum jauraum* etc The i is an importation here pass part pres forms of the above verbs *sāūtauri* The i in this case is analogical

$\bar{a} + i > -aim$ *utimšana > \text{OG } raingara* (The derivation is doubtful)

$-u + u$ remains *rūūlau ausaum āusauri* note the hesitation between \bar{u} and u

$-a + u + a \text{ vowel} > o + \text{the vowel}$ *poim* (see the Index) cf $-aya \sim -e$ below

As 2 second member of the groups $\bar{i} + -a$ $u + -a$, the $-a$ disappears lengthening the preceding vowel if short

- (1) $i + a > ī$ *dīsa dilādaṃ, hīnum* (besides *hiyaum*), *pīum*, the pass forms in $ī < Pa$ *īya* e.g. *karī*, etc
 (2) $u + a > ū$ *sudau sū*, but u in *ulasu ulai*
 (3) $u - a > ū$ *rudaum sūrau urua, rūā, urūum, ūlasā*, it remains in *suara* (alternating with *sūrā* above) It develops v between them in *sūrara* (beside *surā*, etc) Cf this with the development of y in *hiyaum*

Two vowels of the same quality are contracted into one long vowel —

- (1) $i + ī$ *triyau asīmau biyau*
 (2) $u + u$ *bhusa umbara jujuā, sumāle* (alt *sumale*)
 $ī + ā$ remains *ahīsanahāra paradiarām*, when the $-i$ is short, y tends to develop between them *hathiyāra* but in past participles the $i > y$ *nīkalyā bālyā sīsyām*
 $ū + ā > uyā$ in *haluyā*
 $e + a > e$ *devaum* $e + -ā > iā > iyā$ *hathīāra, hathiyāra*
 $e + u$ remains *anteurī*
 $o + a > o$ *thodaum, sona, jou dhoi* (pres 3rd sing), *vigoim*, but it remains in *vigoanahāra* (probably a new importation on the analogy of verb stems ending in consonant)
 $-o + i$ remains in *roi, joi*
 $aya > e$ *nesūtiā*
 $ava > -au$ *gausa*

Cf Chatterji, § 172

THE TREATMENT OF r

No further information is given by the MS in the treatment of r —

- $r > (1) -a$ in *māli*, $(2) i$ in *kisū jisū isū, tisū, bhāi, sīngī*,
 $\{ʃ\}$ as in *pāthi, mānari, puchai*, $\{t\}$ -ara in *tarasa, karasani*
 Initially, the Skt lws are written with r , ru

A NOTE ON NASALIZATION

Nasal consonants as the first members of conjuncts disappeared normally leaving the preceding vowel long and nasalized Skt *ca'cuḥ > OG cūmca sandhyī > sāmja*, etc See Phonology, p 9, and for important exceptions see p 10 (3) (b)

In some OG words the nasalization appears in a few forms of the word but not in others this is due to the contamination of the forms which had original nasal consonant with those which had none e.g. *citaru* and *cīn tarai citaru* and *cīn tarai*—a confusion between

Skt *citta-* and *cintayati*, similarly, *mūmlai* and *mūlkānā*—a contamination between *muñcati* and *mukta*

On the development of a nasal vowel when the intervocalic *-m* disappears, see p 13

In the following words the unhistoric nasalization is found *thāmpai* (probably contaminated with *stambha*), *thūmlivam*, *nīngamar* (beside *nīngamanahāra*), *pamsū*, *ūmsi*, *būmlha*, *īmtai* (probably non Aryan) Cf Bloch, § 69

Loss of nasalization *sīha*, *īsa*, both special developments, see Bloch, § 71

Nasalization of consonants *-p*, *b*, *bh* > *-m* under the influence of the succeeding nasal consonants—in the suffix *-āmanau* < Skt *āpanaka* *sugūmanau*, *sohūmanau*, *anālayāmanau*, *ūthamana*, *lauṭi* *gāmanī* *dayāmanī*, in the suffix *-manī* < Skt *bhanitā* *bīmanī*, *trīmanī*, *mīmdam* (?) the process seems to be as follows *p b* > *v*, *bh* > *ih*, then under the influence of the following nasal, they became *m*, *ih* losing its aspiration The Pkt shows *utthavana*, *utthāvana*, *lajjavana*, etc With the change Skt *bhamitā* > *īthanitā* > *m(h)anī*, cf M *mhanūn*, etc See Bloch, 392b, 1

THE INTERVOCALIC *-m*

The change of the intervocalic *-m* has already taken place before the date of the present MS in words where the conditions were favourable —

Treatments —

- (1) *-m* remains, when preceded by any vowel except *u* *ūjama*, *jamalau*, *ūjamāla*, *īsamā*, *gāma*, *āmālā*, *gūmadia* *ūgūmai*, *thāma*, *thūmadai*, *dāmanau*, *jimai*, *jīmanau*
- (2) *m* preceded by *-u* > *anustāra* *bhuim* *sūmale* *tūm*

In *sūmalē* the *anustāra* (which apparently means nasalization of the vowel in these instances) is written on the first member of the vocalic group *-umū*, while in *bhuim* it is written on the second, *-uim*

> zero *poimī*, the *anustāra* seems to have been omitted in this case as the following *-n* sufficiently nasalizes the *-i*

> *um* in *nihuntrai*, if the derivation of this word is correct, the course of development seems to have been *m* > *ī* > *um*, the *h-* being adventitious The relation of OG *kulaum* with Skt *komala* is doubtful

Note—Owing to the auxiliary nature of the words, *-m* was early changed to *mv* in Apbh in *emta*, *jemra*, etc. This *-m* > *m* in OG *jima tima* etc

For the treatment of *m* in Apbh see Jacobi, pp 5-6, Ludwig, p 64, § 45

Nouns

GENDER

The gender of nouns in OG is generally the same as in Skt, e.g. *ghodā m kāmā n vata f*

But in the following nouns it is changed *amsi f* (Skt *n*), *sāsi f* (Skt *m*) *agri f* (Skt *m*) *gāmthi f* (Skt *m*), *iāta f* (Skt *m*), *bāmha f* (Skt *m*) *sāmda f* (Skt *m*), *hūnga f* (Skt *m n*), *iara f* (Skt *m n*) *gama n* (Skt *m*), *sapa f* (Skt *m ?*), *mūmdam n* (Skt *binduh m*)

In *amsi sāsi āgri gāmthi* it seems that this comparatively small group of *m n* nouns was assimilated to the large one, as nearly all nouns in *i* preserved in OG are feminine

The ending *a* in Skt *iartmā* was probably a source of confusion of its gender with the large group of fem nouns ending in *ā*, especially when *a* became *ā*

bahuh was already replaced by *bāhā* in Pa, *sāmda* seems to have come from Skt *khanduh m*, and *hūnga* comes from Skt *hūnguh m n*, and their genders seem to have been changed on the analogy of words like *cañcuh f*

iara comes from Pkt *varā*, which presupposes the existence in Skt of a word like **iārā* *gama* was probably under the semantic influence of a group of words having the similar sense e.g. *nagara*, *pattana* *sthāna*, etc *sapa* seems to be a new creation from *khappai* Skt *Isapyate*, but that does not explain the fem gender *mūmdām* seems to be a non Aryan word hardly related to Skt *binduh*

NUMBER AND CASE

OG has the following cases Direct, Oblique, Instrumental, and Locative It has two numbers, Singular and Plural It distinguishes these categories by the following distinct forms (1) Dir sg, (2) dir pl, and ohl sg and pl, (3) inst sg (4) loc sg, (5) inst pl and loc pl In some types two or more of the above forms are the same, thus reducing the number of forms in such types to four or three

The following scheme has been adopted for the purpose of classifying the declensions of nouns —

1 The Skt -a type, in which the consonantal element between the last two vowels remained, e g *hātha*

1 (A) The Skt -a type, in which the consonantal element between the last two vowels disappeared thus bringing together the last two vowels This group is subdivided in accordance with the nature of the ending vocalic group —

(i) the -āla type, or the nouns which end in -au (or -aum)
in OG *ghodau, golaum*

(ii) the -āla type *vāu*

(iii) the -ila type *dhanī* (Skt *dhanīla*)

(iii) (a) the enlarged -ila type ending in *īu*, e g *vānīu* (Skt *vānīdā* enlarged)

(iii) (b) the enlarged -ila type ending in *iu*, e g *jisiu, bhariu* (Skt *bharita* enlarged)

(iv) the -ula- type *ālasū* (Skt *ālasūla-*)

(iv) (a) the enlarged -ula type ending in *ūu*, e g *ladūu* (Skt *latulō* enlarged)

2 The Skt -ā type in which the consonantal element between the last two vowels remained *vāta*

2 (A) The Skt -ā type in which the consonantal element between the last two vowels disappeared, bringing them together it is subdivided in accordance with the nature of the ending vocalic group —

(i) the -āā > -ā type e g *mā*

(ii) the -iū type e g *līdī*

3 The Skt -i type e g *bhīdī*

3 (A) The Skt -i type in which the consonant between the last two vowels disappeared e g *rai*

4 The Skt -ū type e g *cāmca*

1 The Skt -a Type *lātha*

These are the nouns in which the consonantal element between the last two vowels still survived This type has one form for dir and obl sg and pl one for inst and loc pl, and one each for inst and loc *sgs* This class consists of masculine and neuter nouns Compare the following forms —

	Skt	Pkt	Aphh	OG	MG
n m sg	hastak	hattho	hatthu	hatha	hath
nom pl	hastāḥ	hatthā	hattha	hatha	hath
acc sg	hastam	hattha	hatthu	hatha	hath
acc pl	hastān	hatthā	hattha	hatha	hath
gen sg	hastasya	hatthassa	hatthaha	hatha	hath
gen pl	hastānam	hatthāna	hatthaham	hatha	hath
inst sg	hastena	hatthena	hatthem	{hathi prathamam	hathā -e
in t pl	hastebhiḥ	hatthehi	hatthehi	dev	hathe
loc sg	haste	hatthe	hatthi	hathi	hathi hathe
loc pl	hastesu	hatthesu	hatthehu	talare	hathe

Note—The MG loc sg *hathi* is replaced by the new analogical form *hāthe* although it remains in a few stereotyped expressions e.g. *hāthi aiyū* came to hand, i.e. was found, etc.

	Skt	Pkt	Aphh	OG	MG
nom and acc sg	karyam	karyam	karyu	kaja	kāj
nom. and acc pl	karyāḥ	karyāḥ	karyam	kaja	kaj

Notes —

Nom sg mas for the change $o > u > a$ see Phonology, p 4

Acc pl mas for the change $\bar{a} > a$, see Phonology, p 4

Gen sg and pl for the changes $a + a > a$, $\bar{a} + \bar{a} > a$, see Phonology, pp 4-5

Inst sg for $ena > im > i$, see Phonology, p 74

Loc sg for $e > i$ see Phonology, p 4

Inst and loc pl for the changes $e + i$, and $e + u > e$, see Phonology, p 7

The OG acc sg is derivable from Pkt *hattham* and Aphh *hatthu*, see Phonology, p 4. The latter is not the phonetic evolutive of the former, but is analogically made up from the nom sg Aphh *hatthu* on the analogy of the pl thus Aphh nom pl *hattha* acc pl *hattha* nom sg *hatthu* acc sg *hatthu*.

The nom and acc pl n is certainly analogically imported from the sg form thus sg *hātha* pl *hatha* sg *kāja* pl *kāja*, in which case the Aphh *karyu* may be an OG form introduced in the Aphh.

The inst sg in *i*, which generally appears before a postposition like *Larī* etc., is further strengthened by the addition of another *-im* when that form has to stand alone unaided by a postposition, in this instance, then the inst sg form ends in *im*. All Skt lws together with the OG words of this type are declined on this model.

The voc sg form is identical with the nom sg form, but in pl the Aphh particle *ho* which follows the noun in the voc case in Aphh,

has been incorporated with the preceding word in OG. Thus *Apbh lol a ho* > OG *lolo*, similarly *bhaiyo, uttamo*. This voc pl termination *o* is extended as a general pl suffix in MG to form pl of all nouns in all cases e.g. *hūtho, pago, chokrāo*, etc.

References.—For the Pāli forms, which are not quoted here, see Geiger, §§ 78-9. For the Pkt and Apbh forms, see Pischel §§ 363, 364, 366a, 366b, 368, 370, 371. Cf Bloch, §§ 182, 183, 185-7. Cf Chatterji, pp 740-763, also §§ 508-9.

Illustrations from the Text —

Dir sg and pl forms *ajasa, ajāna, anajasa, aiśāsa, ātha, ulhambha, uchāha, ūjama, ūjamāla, ūdega, ūsāsa, ūmta, ūmbara, lapūra, karanahāra, lāna, lāla, līdā, lesa, gausa, gadha, ghāya, ghāmta, caulha, cheha, jasa, jīra, nīsata, nīsāsa, padaha, pahara, paga, pīpala, phedanahāra, bōjavata, bāpa, bihakana, bola, bhara, bhāta, maundavāda, māsa, rāya, rūmka, rīsāla, vada, varasa, varasāta, vaha, vāgha, vināsa, vīsāsa, vesa, lāsa, sāra, sīha, hūtha*.

Obl sg and pl forms *ajāna, ūjama, ūmāra, karanahāra, lumānasa, pahara, paga, ghāya, bāpa, bola, bhūmda, mūnasa, rāya, varasa, sūpa, sīha, hathiāra, hātha*.

The Skt lws for these case forms are too numerous to be quoted here.

Inst sg forms ending in -i *kāthi, vāldyi, jīvi, vacani, prakūri, bhogi, divsi*.

ending in -um OG *pāhānum, bhānum, bhūlum, sādum, tesum, vadapanum, vāghum, kūnum, prānum, balim* (adv.), probably < *balum*. Skt lws *ūdegum* (an early lw.), *vacanum, enchum, rūpum, yāuvānum, divasum, parinānum, śreyum, pratibodhum, putrum, prakārum, bhānum, atayavum, balum, puruṣum, mohum, ādarum, śilum, nānum, tapum, divasum, bhātum, gamdhuma, sulasum, iṭarūgum, ahamkārum, drstānti-im, śokum, sūtralārum, madum, virahum, sahayum, kāranum, manum, rogiṇa, lokum, snehum, bhayum, nīsum*.

Loc sg forms OG *muhi, gharī, kūji, āsani, pajūsani, āgali, kulī, lālī, dukālī, varasūtī*. Skt lws *sugūlī* (an early lw.), *dhani, samayi, sthānaki, adhikāri, diati, unmārgi, lsetri, lūbhi, lokī, garbhi, mokṣi, bhāti, bhayī, uqūri, mastaki, larmi, mārgi, lṣani, pramūdi, videti, mahārūji, mandapi*.

Inst and Loc pl forms inst pl OG *karanahāre, lāṣe, latala, bhāmdāre, tarase, dere*, loc pl OG *kūje, page, talāte*, lws

sthānale, bhāve, samudre, dīvase, mārge, doṣe, palpopame, pramāde, guṇākāre, aficāre, kartavye, upasarge, samūhe, ācārye, loke, tīrthamkāre, rājapuruse, sahasre, guṇe, nagare, vātane, bhoge, ṛṣīsīare, śrīye, dhane, punye, vacane, kālīkācārye (pl for respect), *sukhe, rājāne, atigrhe, karme tapasamyame*

1A (i) *The aka Type ghodau*

Note—The *l* in *-aka- ila, ula* etc, used throughout in the chapter on Nouns in this study, means a single consonant between the two vowels which disappeared in later developments "

By the subsequent disappearance of the single consonant from between the last two vowels the vowels were brought together and they developed differently from the *hātha* type. It is also on this model that the enlarged types are declined. Thus this class is the largest in the OG nouns. Under it come some OG words derived from Skt without enlargement, e.g. *sau*, the enlarged type where *-aka* was added in the Skt stage, e.g. *mastaka-, ghotaka, kālaka*, etc, and the enlarged adjectives like *dhaulau*, the enlarged pres participles, like *karatau*, some of the enlarged past participles, like *vinathau*, the enlarged pot participles, like *karitau*, a few enlarged genitive pronominal adjectives, like *māharau*, and a few postpositions, like *nau, tanau* (probably enlarged)

This suffix is found in increasing number in Pkt and Apbh stages. It appears in still greater number in OG. In a great many cases the suffix is doubtless only a late addition, long after the disappearance of the intervocalic *l*, e.g. we have no evidence for the existence of the Skt **māritayaka* or even Pkt **māritau* to explain the OG *māritau*. *māritau* is evidently a late creation from *mārita*, which does not distinguish gender like *kālau*.

For participles and their forms, see p. 50, for pronouns, postpositions, and their forms, see pp. 30, 56 and the Index. Only adjs and substs are considered here, though the same holds good generally for the participles, pronominal adjs, and the postpositions.

This class is composed of mas and neut nouns, the corresponding fem nouns end in *ī* (class 2a (u)). It has the following distinctive forms: (1) dir sg, (2) dir pl, obl sg, obl pl, (3) inst sg, (4) loc sg, (5) inst pl, loc pl.

A few Skt lws are also declined on this model after an *-u* has been added on at the end.

Forms —

	-aka type subst mas		aka type subst neut	
	sg	pl	sg	pl
dir	divau	divā	pasauṃ	gūṃchalām
obl	divē	divē	pasū	gūṃ
inst	muḥamtaim		pāsaum	doraḍe
loc	cheḥaḍas	tāne	pasai	pāse
	-aka type adj mas		-aka type adj neut	
	sg	pl	sg	pl
dir	gharau	ghara	gharauṃ	gharām
obl	ghanī	ghanā	kuḍi	gharām ketalā
inst	gharai	ghare	ghanai	ghane
loc	gharai	ghare	gharai	ghare

Dir sg m Pkt -ao > -au, see Phonology, p 6

Dir pl m -aū > -ā, see Phonology, p 4

Dir sg n -aam > -aum, see Phonology, p 5

Dir pl n -a + āni > āim > -āṃ, see Phonology, p 5

Obl sg m n Pkt -aassa > Apbh -aaha > OG ā, see Phonology, p 5

Obl pl m n Pkt aānam > ām or ā, see Phonology, p 5 and the note under it

Inst sg -a + ena > -aim or ai, see Phonology, p 5 and the note cited above

Inst pl Pkt -a + ehi > e, see Phonology, p 7

Loc sg -a + e > ai, see Phonology, p 5

Loc pl -a + esu > -e, see Phonology, p 7

Note—The acc sg m was made analogically from the nom sg in the Apbh stage, thus —

nom pl ghodā nom sg ghodau
acc pl ghodā acc sg ghodau

Adj inst sg a general form, otherwise when it stands alone or is following a noun it shows the inst sg form in -aim, the frequent cases of this kind are the participles

Illustrations from the Text

Dir sg m OG subst uthau, ekadai, gaḍḍarohau, dīmbau muḥamtau, tarau, vāsau, sārāu, sīlau, samthārau, adjs anerau, asīmau, āgilau, āpanau, uchau, utṭṭalau, uparūṭṭau, āpīharau, āsanau, ekalau, etalau evadai, chavau, kūtayau, gūḍhau, gūḍherau, qunau ghanau, jamalau jogu, thūlau, dūhau duḥulau, dhūlau, dhūkadai, techadai, tṭṭolau, divau, dūbalau, dohilau, dīaulau, natārau, pāsachau, pelau, bāpīdai,

bījau, bokadau, bhalau, mailau, mātau, mokalau, motau, iadau, iahilau, iāulau, vālhau, saurau, sarau, saghalau, sarīsau, sācau, sāmhaui, sūdhaui, sohāmanau, hīādūbalau, hīnau In the following the *au* > *-u* *aneru, jogu, mātu, saru*, it will be seen that they have the long forms also Skt lws *adhikau, adhikerau, anamtau, ekamanau, leialau* (OG ?), *jayaramtau, śānau, phodau, bokadau*

Dir sg n OG subst *āusaum, āpanapaum, gahlapanaum, gādalaum, gumchalaum, dahulapanaum, talaum, dayāmanā panaum, pāsaum, lākadaum, lugadaum, lesaum, lohadaum, hūum, luum*, OG adjs *anatochadaum, adhalaum, aneraum, āpanaum, ūsaum, āmlaraum, uchaum, ūjalaum, ūpaharaum, ūmdaum, ekalaum, etalaum, lisum, kūlaum, kūdaum, ganaum, gādhaum, ghanaum, ghaneraum, cīkanaum, cosaum, chānaum, jājaraum, jīmanaum, jhājheraum, dabaum, dāhaum, dhīlaum, tanaum, tetalaum, trījaum, thodaum, motaum, rūdaum, lūsaum, saghalaum, sarīsaum, sācaum, sāmhaum, hīnaum, dayāmanauk, dohilaum, nairaum, pagalaum, pahilaum, pādharauum, pūraum, bījaum, bhalauum, mailaum, māyaum, goyaum, mūharaum, mūlagauum* In the following the *aum* > *-um* *aneraum, saghalum*, it should be noted that they have the larger forms also

Dir pl m *āgilā, āpanā, ekalā, etalā, eharā, kālamanhā, gādhiā, ghanā, jevadā, dhīlā, tanā, thodā, dohilā, nā, nairā, pīrāyā, bījā, bhalā, bholā, māhīlā, mūlagā, motā, rūdā, iadā, iūmkā, saghalā, sarīā, sohāmanā, sohīlā, betā, pherā, pūtalā, pasaiādā, celā, māsā, māchā, bhāmgā*, Skt lws *adhilerā, anamitā, kījagarā*

Dir pl n adjs : *anerām, ādūm, āpanām, urahām, etalām, gādham, ghanām, chūnām, jūnītām, jūnūm, dhīlām, tūtām, tāharām, dohilām, dhaulām, pūrām, bījām, bhalām, mailām, māharām, motām, rūdām, ricilām, rīsamām*; subst *sagūm, ghūmcalām, pātrām, ricilām, mīmīdām, bāranām, pāiadiārām, pānadām*

sg and pl mas *anerū, āgilā, āsā, ekalā, eharā, kūdā, letalā, ghanā, canthā, bhūlā, judatā, tāharā, thodā, navā, pūrā, bījā, bhalā, bhūlā, bholā, mātā, motā, rūdā, ricilā, rīsamā*; substantives *ārīsā, āmbā, unhālā, gholā, kāchabā, lālasoriyā, jamārā, dosā, thūmbhā, dīrā, dīhādā, natārā, pampotā, pāsachā, betā, līhālā, salalā, sīlā*, neut *āusū, āpanā, āpanapā, āmlā, ulasā, etalā, gādhiā, gumchalā, coā, talā* The following have the nasalization preserved, or more probably reintroduced

in them *ghanām*, *nām*, *motām* More examples *tūmbadā*, *trijā*, *thodā*, *nā*, *nīkā*, *nā*, *pārakā*, *piyārā*, *pūrā*, *bījā*, *bhegā*, *vicālā*, *rūdā*, *lugadā*, *leśā*, *śotā*, *śarā*, *sāmdā*, *sagā*

Note—The three forms *ghanām*, *nām*, *motām*, cited above, show the beginning of the analogical process by which the obl and dir pl were given the same form on the model of nrs nouns This form is now fairly common in MG thus, MG obl sg n *motā*, but obl pl n *motām*

Inst sg m n substs *muhudām*, *hiyam*, *muhamtām*, *āpanapām*, *nisthurapanām*, *śululapanām*, *dinapanām*, *ādarapanām*, *garuāpanām*, *sarāgapanām*, *nīsatapanām*, *lobhīpanām*, *nirbhayapanām*, *rāudrapanām*, ending in -ai *hiyai*, *lākadai*, *lohadaī*, *vūnsalai*, and the lw *gurukulavūśai*, adjs *gūdhai*, *ghanai*, *saghalai*, *ūmcai*, *motai*, *nānhai* *śotai*, *cośai* *cīkanai*, *āpanai*, and the lw *anamtamai*, ending in -aim *jhīnaim*, *ūpanaim*, *rūdaim*

Loc sg m n . *āpanai*, *chavai*, *gūdhai*, *ghanai*, *thodai*, *cīkanai*, *cośai*, *nai*, *māharai*, *lākadai*, *motai*, *vūśai*, *vūnsalai*, *rūdai*, *lohadaī*, *vicilai*, *śotai*, ending in -aim *āpanapaim*, *ctalaim*, *kārana panaim*, *garuāpanaim*, *jattapanaim*, *dāhaim*, *nam*, *nirbhaya panaim*, *pāśaim*, *pūhaim*, *muhamtām*, *muhamdām* *vicilaim*, *rūdaim*

Inst pl *śāsade*, *tarase* *saghalē*, *bāle*, *ancrē*, *thodē*, *ghane*

Loc sg *chekhadai*, *samthārai*, *ūdhanai*, *pūmyarai*, *hiyai*, *thūmadai*, *āuśai*, *vihānai*, *tāmtanai*, *sagai*, *nai*, *āpanai*, *rūdai* *śarai*, *pūmcamai*, *motai*, *sūmikai*, *chekulai*, *ūmcai*, *ūmcehai* *vicilai*, *hīnai*, *hīnerai*, *mulagai*, *ūjalai*, and the Skt lws *narakāvūśai*, *pūrvilai*

Loc pl *ōhade*, *ayghale*, *ghene*, *biye*, *lūle* *rūle*, *chale* *ne* *pūchule* *biye*, *pūise*, *śāsade*, *tāne* *tane*

1A (ii) The -āla Type

Dir sg *vūu* (Skt *vūtah*) Inst sg *vūm* < Pkt *vūena* Inst pl *vūē* < Pkt *vūehi*

1A (iii) The -ila Type

-io > -ī, see Phonology, p 6 Also *iam* > -ī, see Phonology, p 6

Dir sg *dhanī* m, *lolī* n., *ghī* n, *bhāī* m, *bhīśārī* m, *karasanī* m, *rayarī* m (Pkt lw), *pānī* n

Dir pl *karasanī m, pānī n*

Obl sg *dhanī, bhāt m, karasanī m, pl dhanī, karasanī, pānī n*

Inst and loc pl *karasanīe* Inst sg *pānīm n* < Pkt *pānīena*

The long vowel *ī* is carried through in case forms

1A (iii) (a) The *ika* Type (enlarged) in *-īu*

Nouns of the *ika* type (just described on p 23) otherwise like fem in *īu* were enlarged by the addition of *u* in OG, and declined like the *aka* (*ghodau*) type forms —

Dir sg *īānīu m, pātīum n*
pamsīu m

Dir pl *talīām n*

Obl sg and pl *vanīa m, gāmadīa m, pamsīā m, hāthīā, also*
hāthīya, sasasūmtīām n

Inst sg *hāthīum m* Inst pl *hāthīe*

Note—The case endings of this type are analogically transferred from the *aka* type

Loan words

Dir sg *mas abhāgīu, alpārthīu, kīusīu, vīcchīu, trīdamāīu,*
duhkhīu, rūpīu, samsārīu vyavasāīu susadāīu, sukhīu, lobhīu,
rūpīum n

Dir pl *mas rogīā, lobhīā, rūpīa upavasīa, neut rūpīām, also*
rūpīyām

Obl sg and pl *līlvisīā, rogīā, cārutrīā, patamgīā, rūpīā*

Inst sg *rūpī, pl asamjānīe, cārutrīe, pramadīe*

Loc sg *rūpī*

1A (iii) (b) The *ika* Type (enlarged) in *īu*

Most of the past participles in *m* and *n*, together with a few pronominal adjectives, have this ending. They are declined exactly like the previous type with only this difference that the penultimate *i* is short in all the forms of this type and consequently the semi-vowel *y* tends to develop between the *i* and the *-ā* in the dir pl and obl forms

Forms

Dir sg *mas jīu tīu, kīu īu, hāthīu, neut jīsum, tīsum,*
kīsum

Dir pl *mas tīya, kīya, īyī, neut īyam or īyām*

Obl sg and pl *tīya or tīā, kīyā or kīā, īyā*

Inst sg *ḷisū, isū, tarasūm*, loc sg *isū, ḷisū*

Inst pl *isīe*, but *tarasē*

Past participles for the forms see p 52

Note—All the case forms of this type are analogically transferred from the *-āla* type

1A (iv) *The -uḷa Type*

uo > ū, see Phonology, p 7 Forms —

Dir sg and pl *ālasū mn, vārū mn, chorū n, vasū*

Obl sg *ālasū*

Inst and loc pl *lūc*

Note—The inst and loc pl *lūc* seems to be a phonetic evoluto of the Skt forms *lūpena* and *lūpesu*

1A (iv) (a) *The Enlarged uḷa Type*

The *-uḷa* type was enlarged by the addition of *u*, and declined like the *-āla* type in OG Forms —

Dir sg mas *ḷaduū, garūū, pādūū, mūū*, neut *ḷadūūm, garūūm, pādūūm*

Dir pl mas *ḷadūā, pādūā, jūjūā*, neut *ḷadūām, pādūam*

Obl sg and pl *pādūā, mūā*

Inst sg *pādū* Loc pl *jūjūc*

Note—All the forms of this type are analogically transferred from the *āla* type

Loan words

Dir sg m *hitūū*, pl *hitūā, ahitūā*, sg n *ahitūūm hitūūm*

Obl sg and pl *anohitūā, ahitūā, hitūā*

Inst pl *sūdhūc*, loc sg *hitū*

Note—It may be noted that the inst and loc forms of the types *ika*, *-uḷa* do not differ from the corresponding forms of their enlarged types, as the last two vowels in the *ika* and *uḷa* types developed into a long vowel to which the terminations were super added thus arriving at the same result as in the inst and loc forms of the enlarged words. The real difference between the two groups is in the dir and obl cases only

References—For the extended forms in M, see Bloch §3 191, 193 194 For the extended forms in B see Chatterji §§ 495-6

showing this ending in this MS. In the contemporary literature there is quite a number of lws with this inst sg and loc sg ending. See GOS, No. III, p. 97, line 14, *sabhlām*, this seems to be the old loc termination, *āyām*, preserved in lws only, while to the OG words which came to end in *-a* the imported termination was added.

2A (n) The *iā* Type *kīdī*

For $-i + ā > ī$, see Phonology, p. 6

Under this class come those nouns of the fem. gender to which *-ikā* was added in the Skt. stage, or which were extended in one of the later stages. This is the fem. class as contrasted with m. n. *-aka* class. It has only one form, viz. *-ī* for all cases and numbers excepting that *-am* and *-e* are super-added to nouns (and also to adjs. used as nouns) for the sg. of inst. and loc., and for the pl. of inst. and loc. respectively. There seems to be no further extension of this class, as is the case with the *i/a* and *uka-* classes.

This general fem. termination is found after substs., adjs. pres., past, pot. participles, pronominal adjs., etc. Forms —

Dir. sg. and pl. *anerī, saghalī, kīdī, asadūvasadī, āpanī, ekalī etalī, laudī, lautigāmanī, kūgī, ghanī, ghāmtalī, corī chamasī, chālī, thkurā, dhīlī, dhūkadī, tanī, trimanī, thāmpānī, thodī, dubalī, dohilī, nadī, parā, pahālī, balī, rūdī, rūsadī, nālī, mūlagī, bhālī, bīmanī, bāmdhanī, vūdī, vūmlī, vīsamī, sarī, samarthā, sarīsī, sācī, hathelī*, lws. *anamtagunī, anamī*

Obl. sg. and pl. *anerī, saghalī, āpanī etalī, kīdī, ghanī*

Inst. sg. subst. *āṃgulīm, camīsīm, rūnīm, vīmāsanīm*

Inst. sg. adj. *saghalī, āpanī, sācī, pūchilī, rūpinī*

Loc. sg. subst. *ājānīm, pūvīm, uagarīm*

Loc. sg. adj. *rūdī, pūchilī, rūpinī*

Inst. pl. subst. *āṃgulī, kīdī, antearī, vīdyūdhārī, strī*

Inst. pl. adj. *ājīlī, rūpinī* Loc. pl. subst. *nādī* (Skt. lw.)

In the following the adjectives follow the nouns, and so have the termination added on to them, while the preceding noun has none. *āpanīm* loc. sg., *nāthīm* loc. sg.

For the forms of the participles see participles.

3 The Skt. *i* Type

Nouns in which the consonantal element between the two vowels still remained. This class consists of nouns many of which were fem. in Skt., while some of which were reduced to fem. in later stages. See

Dir sg and pl *bāuḥa* (already *bāhā* in Pā), *kīṃga*, but *guru* (lw ?)
 Inst sg *cāmcaim*, *gurum*, pl *gure*

Note — *-u* > *-a*, see Phonology, p 4 There seems to be some indecision as to which class should form the basis of analogy for forms of these words *guru* being m is declined like mas noun in *-a*, but *cāmca* changed to f is declined like f forms in *-a*

Cf Jacobi, p xiii, b, pp 12-13

Adjectives

Adjectives do not differ from substs as regards their case and number forms, excepting in the few points noted on p 24 As adjs, as opposed to substs, they have three different forms to distinguish three genders: *motau* m, *moſi* f, *motaum* n This is true for a large number of cases, but there are a few adjs which have the same form for all the three genders They generally end in (i) *-ī*, *-ū*, or *e*, e g *vārū*, *vasū*, *ālasū*, *bhāre*, and in (ii) *-a*, e g *rāmka*, *uṃamāla*, *sūdhā*, *gūjha*, the semi-adjectival group ending in *-hāra*, e g *karanahāra*, *lenahāra*, *denahāra*, etc, and the numerals used before substs, e g *pāmca*, *dasa*, etc On the analogy of this unchanging type, lws from Skt are taken which show no change for gender e g (i) those ending in *-ī*, *-ū* and (ii) *-a* E g those ending in *-ī* *kalyāṇakārī*, *anavīṇsī*, *atirekī*, *sukhī*, *duḥhī*, *upavāsī*, *pāpī*, in *-u* *bahu*, in *-a* *kāraka*, *rūpavanta*, *tejavanta*, *madhura*, *gambhīra*, *capala*, *ninidya*, *kurūpa*, *pūjya*, *kuṭīna*, *akuṭīna*, *sukumāla*, *bhaviya* Attempts have been made to differentiate genders by adding *-u* to the mas and *-um* to the neut, leaving the form *-ī* unchanged for the fem Ex *pāpīu*, *abhāgīu*, *rūpīu*, *lutūu*, cf the similar enlargements to the OG words on p 24 In two cases the semi-adj *karanahām* appears as *karanahūri* before the fem subst

A list of OG adjs (a) unenlarged *jūna* *gūjha* *rāmka* *dhīra*, *rīsūla*, (su) *kumāla* (b) enlarged, those ending in *au* m, *ī* f, *um* n *thodau*, *ghanau*, *ānuhau* *radau*, *bahala* *rūda* *cihūngama* *mūlagau*, *nara* *kālagara* *thāla* *vāmka*, *dāhaum*, *anatochadaum*, *sūcaum*, *nīlā*, *kālū*, *dohilaum*, *vicilaum*, *āgilaum* *ūjalaum* (c) enlarged, ending in *-īu*, *-ūu* *pālīu*, *kādūu*

Comparison — Skt *-atara* > Pkt *-ayara* > *-era* in OG, and was extended to *-erau*, thus, Skt *glanātara* > Pkt *ghanayara*, OG *ghanera* u, similarly, *ghājherau*, *gūdherau*, *adhīheraum* n, *kīneraum* n But these forms have no regular comparative sense in MG, though

in OG it is used in that sense. There is no special form for the superlative degree in OG, and that relation is shown in a different way with the help of the comparative form. Examples —

Positive *mābāpa nau sneha gādhau* 'Great is the love of the parents'

Comparative *teha paham chorū nau sneha gādherau* "As compared with that the love of children is greater"

Superlative *teha pāham bharyādika nau sneha atihm gādherau* "As compared with all of them, the love of wife and others is by far the greater"

Note—MG has no special forms for comparison, the above forms are mere adjs in character. MG uses *adhāre* "more" for the comparative and *sau thī* "out of all" for the superlative.

References—For forms in Gurjara Aphh see Ludwig, pp 57-9. Cf Dr Tessitori, *IA*, vol xlm, pp 181-6, 213-16, vol xlv, pp 5-6.

Pronouns

The VS has (1) personal pronouns, viz *haum*, *taum*, (2) the demonstrative pronouns, viz *e*, *te*, (3) the relative pron, viz *je*, (4) the interrogative pron, viz *kauna*, *sum*, (5) the indefinite pronouns, viz *loi*, *aneraum*, (6) the reflexive pron, viz *āpanapaum*, (7) miscellaneous pronominal forms.

Almost all of them, except the prons of the 1st and 2nd persons and the reflexive pron, are also used in adjectival function, that is, they precede the substantives they qualify. The reflex pron has a different adjectival form, viz *āpanaum*.

Beside this group there is a large number of adjs formed from the pronominal roots, e.g. *jetalau*, *tetalau*, *jekarau*, *jisru*, etc, which, though declined like adjs of the *-ala* type in *mas* and *neut* and like *ilā* type in *fem*, will be treated here.

There are, lastly, a few adverbs formed from these pronouns which will be given below.

THE PERSONAL PRONOUNS

The 1st and 2nd Persons

These two have parallel forms —

	1st person			2nd person	
	sg	pl		sg	pl
Nom	<i>haum</i>	<i>hum</i> , <i>hum</i>		<i>taum</i> , <i>tum</i>	<i>tumhe</i>
Obl	<i>mujha</i>			<i>tujha</i>	
Inst	<i>maim</i>	<i>mim</i>		<i>tai</i>	<i>tumhe</i>
Obl gen	<i>mā(haraum)</i>			<i>ta(haraum)</i>	<i>tumhā(rau)</i>

- haum* < Apbh *haum* < Pkt *ahaam*, enlargement with -a of Pkt Pa *aham*, Skt *aham* It is the usual form *hūm* and *hmm* (only once) are (unemphatic ?) developments of *haum*, cf VIG *hū*
- taum* has replaced older *tūm* (after the 1st pers *haum*) < Pkt *tumam* < Skt *t(u)ram* The alternative *tūm* may be the survival of the older form or more probably (like *hūm* < *haum*) a later development of *taum*
- amhe* Originally an inst form (parallel with the 2nd pers *tumhe*) < Apbh Pkt *amhehum*, Pa *amhehi* The Pa Pkt Apbh nom pl *amhe* formed from *asmān*, etc (after the nom pl of other pronouns like *jé*, *té*, *lé*) would become **amhi* in OG *amhe* was substituted for **amhi* probably on the analogy of the passive construction of the past tense Cf similar replacements in II *maī* (= OG inst sg *mam*)
- tumhe* Inst pl (parallel with 1st pers *amhe*) < Apbh Pkt *tumhehum* Pa *tumhehi* The OG nom pl form Pa Pkt Apbh *tumhe* would be **tumhi*, which was replaced by *tumhe* prob for the same reason as **amhi* was replaced by *amhe* See above See Bloch, p 110
- mam* Skt Pa *mayā* > Pkt *mac*, *mai*, the Apbh and OG *mam* owe their realization to the analogy of substs
- tam* Skt *tayā* > Pa *tayā* > Pkt *tae*, the Apbh and OG *tam* seems to have got the nasalization on the analogy of substs
- mujha* Skt *mahyam* > Pkt *mujha*, the *u* is an importation from *tujha*
- tujha* Skt *tubhyam* > Pkt *tujha*, where *jjh* from Pkt *majja* replaces -*bh* < *bhy*
- mā* Skt Pa Pkt *mama* Apbh *maha* > *mā* + the postpos *harau* See *tā*
- tā* Skt Pa Pkt *tata* > Apbh *tau* + *harau* (cf *ghodau* dir., *ghodī* obl before a postpos)

Note—*mā* and *tā* are used only before one postpos viz *harau*, while *mujha*, *tujha* are used before all others

tumlārau *tumlaha* + *larau*

References—Geiger, § 101, Prschel, §§ 415-420, Bloch, §§ 207-210, Chatterji, §§ 537-553

THE PRONOUNS *e*, *je*, *te*

Forms —

	<i>e</i>		<i>je</i>	
	sg	pl.	sg	pl
Dir	<i>e</i> (emph <i>eha</i>)	<i>e</i> (emph <i>eha</i>)	<i>je jam</i> (n)	<i>je</i>
Obl	<i>e</i> (emph <i>eha</i>)	<i>e</i> (emph. <i>eha</i>)	<i>jeha</i>	<i>jeha jīham</i>
Inst	<i>īṇaim</i> (m n)	<i>eha</i>	<i>jīṇaim</i> (m n)	<i>jeha</i> (m n)
Loc	<i>īṇaim</i> (m n)		<i>jīṇaim</i> (m n)	
	<i>te</i>			
Dir	<i>te</i> (emph <i>teha</i>)	<i>te</i> (emph <i>teha</i>)		
Obl	<i>teha</i>	<i>teha tīham</i>		
Inst	<i>tīṇaim</i> (m n)	<i>teha</i> (m n)		
Loc	<i>tīṇaim</i> (m n)			

Note—Forms not shown to belong to any particular gender belong to all genders. Pronominal and adjectival forms are the same, excepting the loc and inst sg forms which lose their nasalization when used adjectivally. *īṇī* is the inst sg f form of the adj *e*, cf the similar treatment of adjs p 29

Dir sg pl *e* Skt nom sg *esā* m, *esā* f, *etat* n, pl *ete* m, *etāḥ* f, *etāni* n, acc sg *etām* m, *etām* f, *etat* n, pl *etān* m, *etāḥ* f, *etāni* n. Pa nom sg *eso* m, *esā* f, *etam* n, pl *ete* m, *etā* f, *etāni* n, acc sg *etam* m, *etām* f, *etam* n, pl *ete* m, *eta* f, *etāni* n. Pkt nom sg *eso* m, *esā* f, *edam* (Śaur) *eam* n, pl *ee*, *ede* (Śaur) m, *cāo*, *edāo* (Śaur) f, *eāim* *edaum* (Śaur) n, acc sg *eam*, *edam* (Śaur) m f n, pl *ee*, *ede* (Śaur) m, *eāo*, *edāo* (Śaur) f, *caim*, *edāim* (Śaur) n, Aphh nom sg *eho*, *eha* m, *eha* f, *ehu* n, pl *ei* m f n, acc sg *ehu* m n, *eha* f, pl *ei* m, *eha* f, *ehu* n

Most of the m f n forms cited above would regularly give *e* in OG. Evidently some, e.g. the neut pl, were ruled out and replaced by the mas forms, the same seems to have happened to some of the fem forms like *eao*. Thus OG *e* is more or less regular. The OG *eha* seems to be older than *e*.

Dir sg pl *je*, *te* Skt nom sg *yāh* m, *yā* f, *yat* n, pl *ye* m, *yāḥ* f, *yāni* n, *sāh* m, *sā* f, *tat* n, pl *te* m, *tāḥ* f, *tāni* n, acc sg *yam* m, *yām* f, *yat* n, pl *yān* m, *yāḥ* f, *yāni* n, *tām* m, *tām* f, *tāt* n, pl *tān* m, *tāḥ* f, *tāni* n. Similarly, Pa Pkt Aphh have *so*, *so*, *su*, *yo*, *jo*, *ju* etc respectively for nom sg m and so on. None of these forms except perhaps the nom pl m Pa *te*, *ye*, Pkt *te*, *je*, Aphh *te* *je*, can give regularly the OG *je* *te*.

It seems probable, therefore, that the OG *je*, *te* are constructed on the analogy of the emphatic pron *e*, and that

they replaced and stood for all the forms of m f n, sg pl as does *e*. This replacement is partly seen even in Pkt and Apbh forms, e.g. *jo, ju* nom sg n (see Pischel, §§ 423, 425, 427). The emphatic *teha* seems to have been constructed on the analogy of *cha*.

Obl sg pl *e, jcha, teha* Skt gen sg *etāsya* m n, *yāsya* m n, *tāsya* m n, pl *etēsām* m n, *yēsām* m n, *tēsām*, Pa *classa* m n, *yassa* m n, *tassa* m n, pl *etessam* m n, *yessam* m n, *tessam* m n, Pkt sg *cassa* m n, *jassa* m n, *tassa* m n, pl *cāna* m n, *jāna* m n, *tāna* m n, Apbh sg *jahe, jasu* m n, *tahe, tasu, tassa* m n, pl *jāham, tāham, taham* m n, the f and n forms having no -e in them are no good. Of the above forms, Skt *etāsya*, etc., alone can phonetically give *cha* or *e* for the sg, *yasya* and *tasya* having no necessary -e. In pl also *etēsām* alone can give -e, as *yēsām* and *tēsām* lose their -e- through contamination in the Pkt stage. Thus of the two sources of the obl, namely, Skt *etāsya* and *etēsām*, the balance is on the side of *etāsya*, as the OG emph. *cha* is more easily derivable from it. The possibility remains that both developed into one form. The OG *jcha, teha* seem to have been constructed on the analogy of *cha*. The rare forms *jīham, tīham* < Skt *yēsām, tēsām*, but they are ordinarily replaced by *jcha, teha*.

Inst sg *jīnam, tīnam, īnam* Skt *yēna, tēna, etēna*, Pa *yena, tena, etena*, Pkt *jīnā, tīnā, cēna*, Apbh *jina, jini, jem tīna*. These Pkt and Apbh forms gave *jīna, tīna, īna*. The OG *jīnam, tīnam, īnam* are these old forms with the general inst sg term -im added on to them, as the forms **jīna*, etc., ending in -a seem to fall outside the general scheme of case endings in the lang. In the Apbh *jina* we find the short *i*, which is probably the correct evolute, because the relative pron. is liable to come in unaccented positions and consequently its vowels are more liable to be shortened. If that is so, the OG *jīnam* with long *ī* is to be explained as a restitution on the analogy of the two similar forms *īnam* and *tīnam*. This form is generalized for all genders in OG. The fem forms of Pkt and Apbh will not explain the n existing in the OG forms.

Loc. sg *jīnam, tīnam, īnam* Skt *yismin, tismīn, etismīn*, Pa *yamhi, tamhi, cāmhi*, Pkt *tammī, cammī*, etc., Apbh *jahū, jīhi*, etc., will not give OG *īnam* etc. It seems therefore that the inst sg form was extended to the loc sg function (1).

The above forms seem more to be connected with OG *jihām*, *tihām* *ihām* (see the Index) Was it *jīna* + *-im* < Skt *-smṛin* ?

Inst pl *ehe jehe, tehe* Skt *etēbhāḥ, tebhiḥ, yēbhīḥ*, Pa *etehi, yehi, tehi*, Pkt *echi* (or *-im*), *jehi* (or *im*), *tehi* (or *-im*) The term *ebhiḥ* > *-e* (see Phonology, p 7) in noun forms, which are generally polysyllabic, but in pronouns like the above which have two syllables we might expect a different treatment Thus it seems that whereas the *h* disappeared in polysyllabic words, it remained in short words to which the analogical *e* was added on Or they might be explained as the regular inst pl forms of the obl or more probably of the emphatic forms *cha, jeha, teha*

References —For Pa forms see Geiger, §§ 105, 107-9 For Pkt forms see Pischel, §§ 425-7 For M forms, see Bloch, § 203 For B forms see Chatterji, §§ 554, 563, 565

INTERROGATIVE AND INDEFINITE PRONOUNS

There is a confusion in the use of these pronouns, one being used in place of the other The inter pron distinguishes *n* from *m* and *f* in dir and obl, but the indef does it in the dir only From the very few instances available, it seems that the inter pron distinguishes *n* from *m* and *f* in inst and loc sg also The adjectival forms are the same as the pronominal forms The indef pron is generally augmented by the case forms of *-cha* after it Forms —

		<i>Sg</i>	<i>Pl</i>
Dir	Inter	<i>kūna m f, suṃ n</i>	<i>su (aḍj) m, syā (aḍj) m</i>
	Indef	<i>ko, loi, koeka m f</i> <i>kāmīm, kāmimeka n</i>	<i>kunaka m f, loi m</i> <i>kāmīm, suṃmeka n</i>
Obl	Inter	<i>kahi m f, syā n</i>	<i>kahi m f, syā n</i>
	Indef	<i>kahi</i>	<i>kahi</i>
Inst	Inter	<i>kunaim m f, kīnaim n</i>	
	Indef	<i>kunimekum, kunaekum,</i> <i>kunum</i>	
Loc	Indef	<i>kunum eka</i>	

Note —*suṃmeka* occurs in dir sg *n* in the inter pron when the thing referred to by the form is vague and embraces anything whatsoever

kuna Skt *kah punah* > Pkt *kauna* > OG *kuna*
loi, ko Skt *lāścit* > Pā *loci* > Pkt *loi* > OG *loi, ko*

- am, syū* same as *lām*, *lāmā* or *lasyū* with the initial syllable lost
- lāmīm* Skt *lāmicit*, Pkt *lāmici*, Apbh *lāmīmi* The old sg replaced by this in the acc, this neut form has survived while those of *je, te* have been superseded by their mas forms
- kahi* the obl sg and pl Apbh has *tahē, jahē, lahē*, as the gen sg in forms We saw above that these were replaced by *tēhā, jēhā* on the analogy of *ehā* But in the inter and indef prons the gen sg seems to have survived probably because the other forms of these prons do not present a parallelism with those of the prons *e, je, te* Thus Skt *lasyāpi* or *lasyacit* > Pkt *kassai* > Apbh *kahē* (?) > OG *kahi*
- lunaim, lunum, lunackum, etc* The regular OG inst sg forms of the word *luna*, and of *kunackā* the nom sg form cited above
- kīnaim* Skt *kēna* > Pkt *kīna* > Apbh *kīna* The OG *kīnaim* has -ī- on the analogy of *īnaim*, the *im* in the OG form is newly added on as in *īnaim, jīnaim, tīnaim*

References —For Pa forms, Geiger § 111 For Pkt forms, Pischel, § 128 For V forms, Bloch, § 204 For B forms, Chatterji, §§ 582-588

THE PRONOUN *anerau*

Skt *anyatara* > Pkt *aunayara* > OG ext *anerau*

This, like any word of the *ala* type, is regularly declined and has three genders, viz *anerau m*, *anērī f*, *aneraum n* For the forms see Index

THE REFLEXIVE PRONOUN *āpanapaim*

This pronoun is really an abstract subst from the pronominal adj *āpanau*, formed by adding *paim* It is declined regularly like the neut noun of the *-ala* type It is declined in the sg only For forms see Index

The *potai* occurs in the loc sg only see the Index

THE PRONOUN SKT *sarva*

Dir sg	<i>sarta</i> (lw)	pl	<i>sarī</i> (lw) <i>sāhu</i> (emph ?)
Obl	<i>sarī/aum</i> <i>sarīhum</i>		<i>sarī/aum, sarva</i> (lw) <i>sāhum</i>
OG	<i>sarīhum</i> < Pkt <i>sarīvum</i> < Skt <i>sarīśām</i> , but <i>-hau</i> (?) <i>sahī</i> < Pkt <i>sarīo hu</i> < Skt <i>sarīah khalu</i> (?)		

THE PRONOMINAL ADJECTIVES

The prons *je*, *te*, *le*, *e* have derivative adjectival forms (1) qualitative *jisū*, *tisū* *isū*, *kisū*, also *charau*, *jeharau*, (2) quantitative *jetalau* *tetalau* *letalau*, *etalau*, and (3) showing size *jevadau*, *tevadau* *evadau*. They are regularly declined like the *aka* type in *m n* and like the *akā* type in *f*. For the forms see the Index.

Derivation. Skt **idrśika* > *isio* ext in OG *isī u*, similarly, Skt **kīdrśika* > ext *kisū*, the OG *tisū* and *jisū* < **yādrśika* and **tadrśika*, the first syll having *i* analogically from *isū* and *kisū*. Skt *etadbharaḥ* > *chara*, ext in OG *charau*, *jeharau*, etc, analogically from *charau*. Apbh *jettula*, *kettula*, *ettula* *tettula* ext > OG *jetala u* *tetala u*, etc. The Apbh *ettula* etc < Skt **āiyattaka*- (cf RV *īyattaka*) Pā *ettaka* ext with *la*. Thus Skt **āiyattaka* > Pa *ettaka* > Pkt *ettā* ext in Apbh *ettala*, OG ext *etalau* > MG *ettō* *jetalau* *letalau*, *tetalau* constructed on the analogy of the above.

Apbh *jevada*, *tevada*, etc, ext in OG *jevada u*, *tevada u*, etc. Is it from *te* + *ada* "big"?

REFLEXIVE ADJECTIVE *āpanau*

Skt *ātmanah* > Pkt *appano* ext in OG *āpana u*. It is regularly declined in all the three genders. For the forms, see the Index.

References.—For Pkt forms, Pischel § 401. Cf M forms from Bloch, § 203, and B forms from Chatterji, § 591.

STEREOTYPED PRONOMINAL CASE FORMS

Used adverbially —

Loc forms showing place *jihām*, *tihām* *kihām*, *ihām*, *mai arthi*, *mai adhikārī*

Showing time *jivāram*, *tivāram*, *kivāram*, *kahū*, *jamlagari*, *tūmlagari*, *jīnaim samayi*, *tīnaim samayi*

Inst forms showing manner *āpahanī*, *etalaim*

Acc sg forms manner *jisūm* *tisūm*, *isūm*, *kisūm*, condition *jam*, *jam tām*, *tam*

Old adverbial forms *jima*, *tima*, *kima*, *ima*, *tūma*, *jai kima*, *tau*, *tauḥai*, *jaipuna*, *jau*, *tima tima*, *jima jima* *kima kima*

With postpositions *kīlām tau* *jeha bhanī* *chakurana*, *kisūm*

For the derivations see the Index. Cf Chatterji, §§ 599-610

OTHER PRONOMINAL PHRASES

Indefinite sense: The prons. *ja-* and *la-* are often combined to express a high degree of indefiniteness, higher than mere *loi*, *lāmim*: *jamloi* "anybody whatsoever", *jehalahi* (*thilī*) " (from) any person whosoever". *loi* is used with other pronouns to express the same sense: *sahū loi*, *savikaha*, etc.

The combination of *-cha* with *la-* is illustrated on pp. 34-35. Here *cha* is combined with the derivatives of *la-* to express the same sort of indefiniteness: *letalā cha*, *letalī cha*. The combination *jele* also is used to express indefiniteness. Distributive: *cha cha* "each separately", *jehe jehe* "by whatsoever", *anerī anerī* "each time separately".

References.—Cf. the treatment of prons. by Dr. Tessitori, *I.A.*, vol. xliv, pp. 10-11, 30-6. For the forms of Gurjara Apbh, see Ludwig, pp. 59-60. Cf. Jacobi, pp. 13-15.

Numerals

Cardinal numbers: *cha* "one", *bi*, *be* "two", *trinṇi* "three", *cyāri* "four", *pāmea* "five", *cha* "six", *sāta* "seven", *ālha* "eight", *naua* "nine", *dasa* "ten", *janara* "fifteen", *sattari* "seventeen", *aḥhāra* "eighteen", *chaṭṭisa* "twenty-one", *chaṭṭisa* "twenty-six", *sattāṭṭisa* "twenty-seven", *trīsa* "thirty", *chaṭṭisa* "thirty-six", *baiṭālisa* "forty-two", *sālhi* "sixty", *satiḥuttari* "seventy-seven", *saya*, *sau* "a hundred", *sahasā* "a thousand", *lāsa* "a hundred thousand", *loḍi* "ten millions", *loḍālōḍi* "a crore of crores".

They do not change their gender.

Declension:—

cha, *sahasā*, *lāsa*, *loḍi*: Dir. and obl. sg.: *cha* (emph. *ekū*), *sahasā*, *lāsa*, *loḍi*; pl. *eka*, *sahasā*, *lāsa*, *loḍi*.

sau: Dir. sg.: *sau*; pl. *saya*, *saim*. Obl. sg.: *saya*; pl.: *saya*. Inst. sg.: *ekaim*, *loḍim*; pl.: *sae*, *sahasē*, *loḍiē*, *lāse*. Loc. sg.: *ekaim*; pl.: *sae*, *loḍe*.

bi, *trinṇi*, *cyāri*: Dir.: *bi* or *be* or *beha*, *trinṇi*, *cyāri*. Obl.: *bihum*, *trihum*, *cihum*.

Before nouns in obl. cases these words tend to appear in the dir., as *bi kosa thilī* "from two kosas"; but also *trihum prahara pachī* "after three praharas".

Inst. and loc.: They appear in the obl. when the following noun is

In the body of the comp the form is *cha-*, e.g. *chaīsa* "twenty one"

The number 2—Skt *n dīc* > Pkt *be m n* nom and *ncc* > Apbh and OG *bi*. The fem and neut form supplanted the mas form. The emphatic *be* is probably a new creation (from what?) The open vowel of MG *be* is unexplained. In the body of the comp the form is *bi-* e.g. *bimanī* < Skt *dī*, but *bā* < Skt *dīā* when the comp is of a numerical character, e.g. *bāīsa*, but *ba* in *batīsa* when the conjunct follows.

The number 3—Dir pl *trinm* < Pkt *trinm* < Skt *trīni*, the neut form supplanting the mas and fem forms. The Pkt and Apbh have *tr* > *t*, but OG preserves the group. The Pkt *trinm* would normally give **trīni* in OG, but the actual form is *trinm*. Cf the further development of the unaccented vowels > *tran* in MG. See footnote, p. 12.

The number 4—Nom and *ncc* Skt *caturī* > Pkt *cattūri* > **catāri* influenced by *caturah*, *cayāri*, **ciāri* > OG *cyāri*. The form **ciāri* seems to have been developed from the *-i-* inserted after *c* on the analogy of *bi*, *tri-*. There is no trace of it in the Pkt and Apbh. As the first member of a compound it appears as *cau*, e.g. *caumāsaum*, *caurīhāra*, *caurūsī* *cau* < Skt *catur* see Bloch 329a, 1.

The obl of *bi*, *trinm*, *cyāri*. The obl forms are used for all cases, before a noun.

OG *bihum*, Apbh gen *bihum* < Pkt gen *benham*

OG *trikum* < Pkt *tinham*

OG *cihum* < Pkt *caunham*

If Pkt *am* > *-um* in OG, the forms can be derived from the gen pl, Pkt *tinham* > **tīhā* > **tīhū*. Cf the OG obl pl *m tīham*, cf the intervocalic treatment of the nasal in terminations.

The number 5—Skt *pañca* > Pkt *pañca* > OG *pāmea* for dir and obl. In the derivative the form is *pāmea* as in *pāmeamau*, but in a numerical comp it is *pa(n)* e.g. *pañara*.

The number 6—Skt *ṣaṭ* > Pkt *cha* > OG *cha*. In the comp the succeeding cons is seen doubled e.g. *chaīsa* for which an earlier *chadīsa* must be assumed cf Skt *ṣaṭśatīti*.

The number 7—Skt *ṣapṭa* > Pkt *satta* > OG *ṣīta* for dir and obl. In the comp the form is *satta*, e.g. *sattāīsa*.

The number 8—Skt *aṣṭī* > Pkt *attla* > OG *ātla*, for the dir and

obl on the analogy of *pañca*, *sapta*, *nava*. In the comp the form is *atthā* e.g. *atthāvīsa*

The number 9 —Skt Pkt OG *nava*. In the comp *nava*

The number 10 —Skt *daśa* > Pkt *daśa* > OG *dasa*. The Apbh has *daha*. The OG *dasa* is an accented form

The numbers 15, 17, 18 —Pkt *pannarasa* > Apbh *pannaraha*, Pkt *sattarasa* > Apbh *sattaraha*, Pkt *atthārāsa* > Apbh *attharaha*, giving in OG *panara*, *sattara*, *adhara* respectively. -d > -r is a special development as also s > h

The number 20 —Skt *vimśatī* > Pkt Apbh *vīsa*. But *visam* and *visā* were newly created in the Pkt stage on the analogy of *trimsat*. The Apbh also has *visam*

The number 26 —OG *charvīsa* < **chadvīsam*

The number 27 —OG *sattarīsa* < *sattarīsam*. *ā* is analogical from *atthā*

The number 30 —Skt *trimsat* > Pkt *tisam* and *tisā* > Apbh *tīsa*. The OG preserves *tr* see *trinnu* above

The number 42 —Skt *diacatvarimsat*. The Pkt 40 = *cattālīsam*. In comp the Skt *dīā* appears as *bā* in OG, thus *bā* + *cattālīsam* > **battālīsa* > *battālīsa*

The number 60 —Skt *saṣṭhī* > Pkt *saṭthum* > Apbh *saṭthi* > OG *sāṭhi*

The number 77 —Pkt *sattahattarim* = OG *saṭhuttarī* (?)

The number 100 —Skt *śatam* > Pkt (Maha) *saa*, (Ardh) *saya*, pl *sayām*, *saiam*, gave OG *sau*, *saya* *saim* respectively

The number 1,000 —Skt *sahasra* > Pkt *sahassa* > OG *sahasa*

The number 100 000 —Skt *lakṣam* > Pkt *lakṣham* > OG *lāsa*

The number 10 000 000 —Skt *lotī* > Pkt *loti*, *kodi* > OG *kodī*. The Ardhamagādhī has *kodākodī*, *palpopama sāgaropamā* which are borrowed in the MS under the forms *kodākodī*, *palpopama*, *sāgaropama* respectively

The Ordinals —Apbh *paḥulla* ext in OG *paḥila u*, the Pkt having *padhama*. The Apbh *paḥulla* < Pkt *paha* + *illa* < Skt *pratha*. Pkt *biyya* ext in OG *bīya u*, Pkt *taia* but Apbh *taiyjī* f. OG *triya u* in Pkt Apbh *cattitha* ext in OG *cattitha u*. For the rest the suffix *ma* ext in OG is used e.g. *pāmcama u*. This *ma* is the same as that found in Skt Pa Pkt Apbh

References —For the forms in Pa see Geiger, §§ 114–116, ordinals, 118–119. For Pkt and Apbh see Pischel, §§ 435–448, ordinals, 119–451. For treatment in M see Bloch §§ 221–5, ordinals, 226

For treatment in B see Chatterji, §§ 531-4, ordinals, 535, 536 See Index for refs to ND Cf Dr Tessitori, *IA*, vol xlv, pp 7-9, Jacobu p 15, c, Ludwig, p 61

The Verb

TENSES AND MOODS

OG has the following tenses and moods the present and the future in the indicative mood, and the present and the future in the imperative mood The past tense is expressed by the past part, the potential mood is expressed by the pot participle, and the conditional by the unenlarged form of the pres part Besides this we find a beginning of the formation of the compound tenses so very common in MG, by combining a tense or a participle form of an auxiliary verb with a tense or a participle form of the principal verb

OG preserves the following participles the present participle, unenlarged and enlarged, the past participle, the potential participle It has the infinitive and the absolutive forms differing in function but identical in form

All other forms of the verbs of OI have been lost to OG, or at least they are not found in the present MS

The Root—The OG verbal root is variously developed from Skt verbal roots, e.g. *karai*, *lahai*, *vahai*, from Skt root plus a preposition, e.g. *sāmsahai*, *pāmai*, *paesai*, *sāmbhalai*, *ulalai*, *āharai*, *vāvarai*, *pātharai*, *parathai*, *ūpajai*, *cūkai*, *ūtarai*, *vasodai*, from Skt root plus the conjugational sign, e.g. *bīhai*, *jānai*, from Skt *paśa* or *crasil* stems, e.g. *būjhai*, *mārai*, *samārai*, from nouns, e.g. *vasānai*, from old future stem, e.g. *nāmsa*(*nahāra*)

THE PRESENT TENSE

The Formation of the Present Stem—OG has one stem viz the present stem, and it has one conjugation in the living state viz the one corresponding to the Skt 1st conjugation with the thematic *a*, excepting a few verbs (ending in vowels) to which the terminations are directly added The old verbs of all other conjugations have been reduced to one of the two above classes Examples—

(a) The OG thematic class the verbs of the following conjugations are reduced to this 2nd conj *lai ai*, 3rd conj *bīlai*, *pahurai*, 4th conj *vinasai*, *dājhai*, *mānai*, *padicayai*, *upajai*, *sūjhai*, 5th conj *idhai*, *pāmai*, *akalai*, 7th conj *bīmyai*, 8th conj *karai*, 9th conj

jānai, *bandhai*, 10th conj *lahai*, *chāmdai*, *pālai*, *pīdai*, *mārai*, *hārai*, *īrai*, *phedai*, *samarai*, *pasālai*, *pātharai* The stem in all these cases ends in *a*

(b) The athematic verbs have vowel ending stems *thāi* *lu*, *du*, *gai*, *sui*, *suhāi*

The Terminations—The terminations of the active have superseded those of the middle voice, for the references see at the end of this chapter

Forms —

sg	pl
<i>jīnaum</i>	<i>jānaum</i> 1st pers
<i>īahaim</i>	<i>lahau</i> 2nd pers
<i>īahai</i> (na) <i>īahaim</i>	<i>īahaim</i> 3rd pers

Notes —

1st sg *jīnaum* As far as can be judged, Skt *jīnāmi* would give *jīnam*, and this would be indistinguishable from the 3rd pl form Bloch has suggested that the personal pron (*a*) *ham* was added to certain verbal forms otherwise unrecognizable as the 1st sg forms and has suggested that in other Mod I languages the 1st pers ending in *u* where an *i* is expected was due to the addition of the personal pronoun The OG *jīnaum* may therefore be derived from some such forms as *jīnam haum*

1st pl *jānaum* Skt *āmah* > Pā *āmo* > Pkt *āmo* > Apbh *-a(h)um* > OG *aum*

2nd sg *īahaim* Skt *asi* > Pa *asi* > Pkt *-asi* > Apbh *ahu* > OG *aum* The nasalization in the OG is difficult to explain, cf MG *īahē* which has none Can it be a remnant of *trām*?

2nd pl *lahau* Skt *atha* > Pkt *aha* replaced by Apbh *ahu* on the analogy of the 1st pl *mo* Cf MG *laho* See Bloch Bull SL, No 83, pp 4-5 See Phonology, p 6

3rd sg *rahai* Skt *-ati* > Pkt *ai* > OG *ai* See Phonology, p 5

3rd pl *īahaim* Skt *-anti* > Pa *anti* > Pkt *-anti* > Apbh *-a(h)um* > OG *aum* See Phonology, p 5

Compare the following Pkt and Apbh forms —

sg	Pkt	pl	sg	Apbh	pl
<i>raffaimi</i>		<i>raffaimo</i>	<i>raffai m</i>		<i>raffahu m</i>
<i>raffai</i>		<i>raffahe</i>	<i>raffan</i> (or <i>hi</i>)		<i>raffahu</i>
<i>raffai</i>		<i>raffamti</i>	<i>rat ai</i>		<i>raffahim</i>

It might be noted that the replacements Apbh -aum for Pkt ām and Apbh -ahu for Pkt -ha took place between the Pkt and the Apbh stages, i.e. perhaps before the birth of the OG

3rd sg (na)rahaum The nasalization of the last element in the 3rd sg when there is the negative particle *na* before it is difficult to explain. The nasal element appears only when *na* (and no other) as a negative particle comes before (but not after) it. When the verb is followed by *nahūm* the nasalization does not appear. Exactly the same applies to the 3rd sg forms of the passive future, and causal. Can it be a development of the verbal form plus *na*, as *rahati na* > *rahaum*, which lost its negative value and so another *na* was prefixed to make it negative? Cf the practice of putting *na* after the verb in Nep and B.

References — For the Pa forms, see Geiger, §§ 121-2. For the Pkt forms, see Fieschel, §§ 453, 455-6. For the M forms, see Bloch, §§ 233-235 (the intransitive). For the B forms, see Chatterji, §§ 671-8. For the special development of the Terminational Elements see Professor Turner, *JRAS* (1927), p. 227. For Gurjara Apbh forms see Ludwig, pp. 61-2. Cf Jacobi for Apbh forms, pp. 15-16. Cf Dr Tessitori, *Id*, vol. xlv, pp. 74-8.

Illustrative Forms from the Text —

1st sg *jīvaumi, karaum, chaum, pahīraum, sūum pīum*

1st pl *jānaum*

2nd sg *rahaum, lahaum, karaum, sahaum, būghaum*

2nd pl *kahau*

3rd sg *sahai, prīchai, bolai, hui vūmchai, rūsai, namai bolai valai, vasai, tūchai, cūlai, bālai, bhamai, paisai, vīramai, sūmbhalai ganai, vasai, tūlai, padai, phūtai, talai, ulavai joi būlai samai calai, hūndai, rūsai, melai, sarai, cadai utarai kūdhai būdai sūmbhalai, rahai, sahai, sūmsalai, serai vūndai bhanai vīramai, jimai, hasai, ramai, padikamai, padilehai mūmkai mūkai, mohai, samkūtai vāsānai, sukūtai* Loan words *vartai praśānsai āsrayai, prārthai, stavai, nūndai pralāśai chedai samcai, ullanghai, sūdlai, pratibodhai, varjū śocai, mānai upārjai, avalalai, sthāpai, dhīyāyai, ācarai vameai, lalpai anubhavai, ūparjai, samūcarai vartai, jūlahalai, plalahalai*. In the following words it is difficult to decide whether they are sg or pl forms *rahaum lahaum*

3rd sg with *na* *karaumi, vūmchauri pīmaumi, hui gīmaumi, vūlhaumi jīnaumi, hūm, pīmaumi mūkaumi lalauri, cūlaumi, dūm, tūm*

jām, chāmdam, iāncham, iasam, sūjham, ūpājām, rācam, bolam, tālam, jūmam, hūmdam, gunam, rāsam, kalpam, iādham, sarām, jān, ādarām, sādham, nāram In the 1st form the *na* has been coalesced with the initial vowel of the verb No nasalization when *nahīm* follows the verb *pīdai, srarai, namai, viramai, phutai, pūmjai, joi, padilehai, samārai* But we find the nasalization before *nahīm* also in a few cases *hanam, pālam, rācam* No nasalization after *na*. *bhānjam*

Note—The words *na* and *nahīm* are not repeated in the above list with every word, but they are to be considered as understood

3rd pl *cham, karām, iāncham, būdam, padām, laham, lum, saham, hum, sevām, vināsām, ugāmām, bolām, cālam, prīcham, thām, pāmām, chāmdam, raham, mūmkam, marām, phedam, padām, ūpām, lōgam, ūpajāvam, būjham, sām̐bhalām vāmdam, jūmam, iāiarām, thāpām, rūdham, vigam, tālam, jām, lum, pūm, vāram, iinasam, dhoyam, cyarām, namām, ācarām, bhedam, upadīsam, avahelām, virādham, vartām, anubharām, lsiyam, jīvam*, in the pl obviously there is no distinction between the forms with *na* and those without it thus —

3rd pl *namām* becomes with *na*, *na namām*

karām " " *na karām*

thām " " *na thām*

and so on, but the

3rd sg *karai* becomes with *na*, *na karām*

pāmai " " *na pāmām*

mumkai " " *na mūmkām*

and so on

THE FUTURE

Of the two futures in Skt the one preserved in OG and in the MG is the future of the *-sya-* type The suffix descended from Skt *-sya-* is added to the present stem (and not to the future one) in the majority of verbs, while that derived from *sya* is added to a few vowel ending roots, e g Skt has the fut stem in *prahsyati* but the OG has the pres stem *pūchisi*, and so MG *pūchis*, in OG *jāsiu* the future suffix has no *-i-*, but in *jāsiu* the 1st sg it has Forms —

	Sg	Pl
1st pers	<i>karisu</i>	<i>jāsum</i>
2nd pers	<i>karisi</i>	
3rd pers	<i>vasānisu</i>	<i>karisum</i>

Notes —

karisu Skt *karisyāmi* > Pa Pkt *karissai* > **karissum* > *karisu* > OG *karisu* the nasalization dropping on account of the length of the future form, see Geiger, § 150, Pischel, § 520, Hem *karisu*, *parisu* iv, 388. See Turner, *Bull SOS*, vi. p. 533

jāsum Skt *yāsyāmah* > Pa *yaśamo* > Pkt *jaśāmo* > **jāśaum*. The *i* in *jāsum* seems to be due to the analogical application of the group *si* of the 3rd pers as a general sign of the future. See Geiger § 150. Pischel, § 520.

karisi Skt *īryasi* > Pa Pkt *issasi* > *issi* > OG *isi*

vasānisu Skt *īryati* > Pa Pkt *īsatī* > Pkt *īssai* > *isi* extended to *isi* by adding the general 3rd pers sg term

karisum Skt *īryanti* > Pa Pkt *issanti* > *īaim* > *isi im* ext by adding the general 3rd pl term. Thus we see that the pres 3rd sg and pl forms seem to have become the bases of the analogy for the ext of the forms of the 3rd sg and pl future.

The changes in 3rd sg and pl terms viz *-ai* > *i* and *-aim* > *im* or *i*, though conflicting with the development of the 3rd pers pres terms, may be due to the length of the future forms.

References — Geiger, § 150 n. 154-5, Pischel § 520. Chatterji § 696, Bloch, § 241 (his remarks on Guj and Rajasthan). Dr Tessitori *IA*, vol xlv pp 74, 80, Ludwig p 62. Turner *Bull SOS*, vi. pp 529-537.

Other Forms from the Text —

1st sg *kahisu*, *karisu*, *jaisu*. In the last form the *i* is an extension from the type *karisu*.

1st pl *jāsum*

2nd sg *karisi*, *namisi*, *ralisi*, *lalisi* (*ma*)*locisi*. In *lahisi* the *i* is an importation. The last form has the imperative sense.

2nd pl *nil*

3rd sg *cl* *nudisu*, *vasānisu*, *desu*. In the last form (of the vowel ending root) there is no *i* apparent.

3rd pl *padisum*, *lirisum* (*a*)*l'gisum*.

pa *i* *arisi* 3rd sg, the *i* is the general pres sign in OG. see p. 116.

THE IMPERATIVE

There are very few forms of the imperative in the MS, all of which belong to the 2nd and the 3rd sg. Many of them represent the primitive pres. imperative of Skt, while a few appear in the causal and one in the future. Forms —

	Sg	Pl
2nd pers	<i>lari jāni</i>	<i>larau</i>
3rd pers	<i>larau</i>	

Notes —

2nd sg. The Skt *-hi* remained *hi* in Pā. and was partly replaced by *chi* in Pkt, and by Apbh *ahi* later on. The *h* disappearing, the vocalic group *-ai* contracted into *-i*.

2nd pl. The Skt *atha* > Pkt *-adha* > Apbh *aha*, which was replaced by *aho* on the analogy of the corresponding pres. form. This *aho* > *-ahu* later, from which *-h-* disappearing, *-aho* developed into the vocalic group *-au*.

3rd sg. Skt *-atu* > Pkt OG *au*.

Other Forms from the Text — 2nd sg. *gani, pīdi, jāni kahi, lari*, pl. *larau, jou, hanau, jīpau*, with the particle *ma* *ma thāu, ma diu, ma larau*. 3rd sg. *hau, hu, larau, samau, pravartāu*, with *ma* *ma karāu* (caus), *ma husu* (future).

Future Imperative (*ma*) *husu*, a new formation, by adding imper. term to the future suffix *-s*.

References — Geiger, § 124, Pischel, § 467, Bloch, § 239, Jacobi, pp. 16-17, see under Future.

THE PASSIVE

The passive is represented in the MS in the 3rd pers. pres. indicative only.

The Stem — OG has no special stem for the pass., the terminations together with the passive sign are normally applied to the pres. stem. There are, however, a few forms which are derivable from the Skt. pass. forms. The Skt *-īya* (e.g. *ḍīyate*) type of the pass. is generalized in the OG in its twofold development (a) Skt *-īya* > Pā. *īyya* > Pkt *-īya* > OG *-īj*; in a very few common verbs, while (b) Skt *īya* > Pā. *-īya* > Pkt *-īa* > OG *-ī*, a general OG pass. suffix. Besides these, there are some directly descended forms from the Ol. without *īj*. Forms —

- (1) Directly descended from Skt. without *-īya* *ḍisam, rūcam*, felt as merely intransitive verbs.

(2) The *ija-* type *ḍījai, ṭījai, ṭījai*

(3) The *-ia* type 3rd sg *marū, sakū, lājū, mīcū, jūū, cūrū,*
pūjū, ganū, bolū, vānchū, bhanū Pl *māmdūm, ganūm*

Applied to the pres stem as opposed to the old pass stem —

3rd sg *valū, dharū, kahū, (na)lakūm jānū, thaū, pāmū, viharū*
ksarū, bāmdhūm, mohū, pl lakūm, jānūm, pāmūm

Loan-words — 3rd sg *sambhūū, vicārū, prasamsū, pl avahetūm*

The New Formation —

(1) 3rd sg *samarū, bharū*

The Explanation of the New Formation — The source of this new creation seems to be the pass pres part (see p 52), the Skt type *āna-*, *māna*, which being an Atmanepada suffix retains its pass sense even up till now in MG. This part is used in OG in the sense of the pass past part and the pass pres part and sometimes replaces the past part. Thus *-ā* in *-āna* seems to have come to be associated in OG with the pass meaning, and consequently while making the pass forms of the verbs the same was analogically used as a pass suffix. Thus —

OG *mūmkū* past part *mūmkānau* pass past part

OG *mūmkai* pres 3rd sg *mumkū* pass 3rd sg In the same way,
bharū bharānau bharai bharū

In MG this type of the pass is ordinarily used in the pass sense, while the OG pass in *-ai* is serving the 1st pers pl act sense. MG *pānī thū talāi bharāy che* "the pond is being filled with water" but *pyālā mā pānī bhariye chye* "we fill the glass with water"

References — Geiger, §§ 175-6, Pischel §§ 535-550 Bloch 232, m, Dr Tessori, *IA*, vol XIV, pp 123-6, Ludwig p 61 Professor Turner, *JR IS* (1927), p 227

THE CAUSAL

There are three types of the causal in the MS (1) the old inherited *aya* type generally characterized only by the high grade of the medial radical vowel the *-aya* like that of the verbs of the 10th class having been replaced by *-a*, (2) the *-āci* type, the more numerous and living type, derivable from Skt *-āpaya*, (3) the *-āla* type a newly emerging one, destined to grow more numerous than both the above types in the later developments

Type (1) *bālai, mīrai cūṇṣai cūṣalai cūrai, ṭilai, āpīmai, pīlai*
melai, pīalai, cūṇṣam, pīṣam, nūjamai

Type (2) -āpaya mūmdārai, rīsārai, dharārai, halārai, karārai
vandārai, anujanārai, phalārai, hasārai, ūpajārai, ūpajāraim,
-apaya cūkavai, cīmlavai sīsavai

Loan words vartārai, sthāpai

Type (3) laqādarai, desūdarai pamādarai

Notes —

Type (1) These are felt more or less as transitive verbs, although their primitive forms exist in the language, as *balai*, *bālai*, sometimes the two are wide apart in meaning, as *marai* “dies”, *mārai* “beats”, *mlai* “meets”, *melai* “mixes”, and so on. There is hardly any connection between *thāi* “becomes” and *thāpai* “establishes”.

Type (2) Skt *āpaya* > Pa *-āpe* > Pkt *āve*, replaced by *-āra* OG *āra*. The radical long vowel is generally shortened before this *-ā* *hālai*, cras *halārai*, but it is retained in some, e.g. *rīsārai*, *mūmdārai* etc. See Phonology, p. 11. The type is based on the Skt *dāpayati*, etc., type.

Skt *-apaya* > Pa *-ape* > Pkt *ave*, replaced by *ara-*, the representative of the Skt type *ksapayati*, *jñāpayati*, *śnapayati*, etc.

Type (3) This new creation seems to have been created from the action nouns in causal sense formed from verbs by the addition of the suffix *-āda*. Thus OG *desai* 3rd sg “he sees”, *desāda* subst “an act of showing”, *desūdarai* v 3rd sg cras “shows”, and so on.

Loan words are treated on the analogy of the type (2), still the most active type in OG.

References—Geiger, §§ 178, 180–2, Pischel, §§ 551–4, Bloch § 1, 1°, 2°. Cf Dr Tessitori, *Id.*, vol. xlv, pp 159–161, Ludwig p. 61.

THE ABSOLUTIVE AND THE INFINITIVE FORMS

In OG the absolute and the infinitive forms are identical, but the former almost invariably has *nai* after it when it is used in the absolute sense, while the latter has some verb like *sakai*, *jīnai* after it. Both end in *-ī*. Forms —

Absolutives *jodī*, *karī*, *palivajī*, *marī*, *blanī*, *lahī*, *chedī*, *lahī*, *hanī*, *jāmī*, *tīlī*, *nīnkalī*, *sānthalī*, *rūnī*, *jīnī*, *pīlī*, *pūmjī*, *clīmī*, *desī*, *mūnī*, *botī*, *jīmī*, *hū*, *nīvarī*, *āpī*, *sahī*, *paṇsī*, *masatī*, *ānī*, *ūllarī*, *anapūkhī*, *anayānī*, *desīlī*, *phedī*, *melī*, *jīdī*.

anāī, dhoī, joī, leī, laī, deī, jāī, huī, thaī, lws cūntaī,
āśrayī, āsrī, ādarī, uccarī, ālocī, pratibodhī

Infinitives *larī, bolī, devī, jānī, chāmī, damī, chodī, melī, lahī,*
ṣamī, upādī, thaī joī, Pkt lw ahiāsī, Skt lws lśobhātī,
kampātī, santosī, cūkarī—all the last four are causal

Notes —The ī of the nbs of OG can be traced back as far as Apbh, where we find it in the form *ia*, e.g. *mūia, gahia lahia*. In the OG MSS older than the one under consideration, there are many forms with *-ia* (see Vasanta Vilasā, st 12, v s 1508). It is very common in Śaur Pkt in that form.

Thus the following derivation seems probable —

Absolutive Ved *-iya* > Pkt *-ia* > OG *ī*

Infinitive Skt *itum* > Pkt *-um* > *ī* OG

References —Geiger, §§ 201-6, 208-9, 213, Pischel, §§ 573-580, 589-590, Chatterji, §§ 737-8, Bloch, 262-5, Dr Tessitori, I I vol xlv, p 105, Jacobi, p 18, Ludwig, p 61

COMPOUND TENSES

Compound tenses which are a prominent characteristic of MG have not yet thoroughly developed in the MS, although a few instances are found here and there. These instances illustrate what are called (1) the Continuous Present tense (2) the Perfect Present tense and (3) the Potential Present tense in MG.

(1) *Continuous Present Tense* —This is the most frequent of all the tenses. It is made up by placing the present form of the auxiliary verb *chaī* "to be" after the ordinary present form. "Immediate future" is the general meaning expressed by this tense and out of about ten instances available, only one is found to denote "habitual action"—which is the nearest approach to the "continuous present" sense of MG. One instance seems to fall on the border line of the two senses noted above. In six instances the verb used is *kahai*. Examples: Immediate future *bhagavanta kalām chaīm* 33 'the lord is going to tell', *guru kahām chaīm bharya jīva pratum* 123 'the preceptor is telling to the fortunate people', *tau guru kahām chaīm le sisya* 161 "then the preceptor says o pupil", *hva srāvakaḥ aḥ dharma vuttira gūṭhī kaḥ u chaī* 130 'now he is going to describe the duties of a pious Jain in seventeen stanzas', *deva kahān chā* 257 "the god says", *svam kalāu chaū* 376 "what are you going to say?", *drastānti jhalāvai chaī* 406 "is going to apply the illustration",

THE PRESENT PARTICIPLE (enlarged)

This type is made up by adding *-u* at the end of the above type, and it shows variations for genders and numbers, and is regularly declined like the *-aka-* type adjective. The OG *-atau* is changed to *-atu* in some forms of the auxiliary verb *hū*, see the Index.

The suffix appears after the pres stem of the verb as it does in Skt

Forms.—

Dir sg mas . *jānatau, hūntau, namatau, hutau, kahatau, bhanatau, āradatau, vāmhatau, vāmdatau, chatau, samdohālatau, anachatau, chāmdatau, vānāsatau, anajānatau, ūpōdatau, bhām-jatau, dharatau, ācaratau, gamatau, ajānatau, karatau, mūmkatau, detau, cigacigatau, jalāhalatau, bolatau*; lws *śocatau, jīvatau, sodhatau, vīrājatau, anubhavaratau*; causal *āpōvatau, desādātau, upajīvatau, samphōdatau, kahāvatau*, neut *thākataum, hūntaum, sūjhataum, vāntaum, cūtaiūtaum, valataum, pasarataum, asūjhataum, karītaum* (pass), fem *pasaratī*

Dir. pl mas *jīvātā, kahātā, karātā, hūtā, hutā, namātā, rahātā, jānātā, anamīlātā, bīhātā, bhogavātā, pīlātā* (pass)

Neut sg *jalāhalātām, thātām, asūjhatām, hūlātām, pravartatām*

Obl sg nnd pl m n *karātā, hanātā, rahātā, thākatā, sadīlahātā, vartātā, chatā, rahātām*, n special pl form

There is a class of participles ending in *-tām* used in the continuous pres sense "at the time when," "while ...ing". They are *karātām, rahātām, desātām, detām, bolātām, samātām, jīvātām, vāmdātām, vānatām, sevātām, vohātām, damātām, kahātām, pitām, amarātām*. Besides being used in the sense noted above, they are used before the following words *vūrai* v, *dohīlau* adj, *sohlū* adj, *imāsvaum* pot part, e.g. *vūrai karātām sohlū* "easy to subdue", *damātām dohlū* "difficult to subdue", *vāmdātām vūrai* "stops him from saluting", *sevātām imāsvaum* "should consider when using", when they make a clause, the subject of the pres part is invariably different from the subject of the main verb e.g. *amarātām i hūndām, jīnū rūpa nam imārai* "even if one remains immortal, the old age destroys the beauty (of the body)", *tehi nam jīvātām sukha* "to them there is happiness while alive". All this makes it fairly probable that the forms are the evolutes of the old gen absolute. The same construction is at the root of their use with the adjs like *dohīlaum, sohlūm*, and verbs like *vūrai*, etc., thus *vūrai karātām sohlū* "when people try to subdue them they become easy", and so on.

For the retention of the ending nasal in these forms as against its dropping in the obl pl of the *ala* type, see note on the Phonology, p 5

References — Geiger, § 190, Pischel, § 560, Bloch, § 255, Sardesai, ' Nasalization in Marathi, ' *JRAS* (1930), p 537

Inst sg m n Forms *hūmtam, letam*, used after the noun, *ajānatai* used before the noun, f *lāgatūm*, pl m n *bhamate, gamate, jhalahale*

Loc sg m n *avatai, ūgaratai, hūmtai, hūtai, chatai, anaiāmchatai, āyatai, anasīghatai, vīhadatai, gamatai, anagamatai, vartatai*, pl nil

THE PASSIVE PRESENT PARTICIPLE

There are two varieties of this participle (1) the old one derived from the old Ātmanepada suffix, and (2) a new creation

(1) *The Old Form* — It ends in *-ānau* and is the extension of *āna* derivable from Skt Pa Pkt Apbh *āna* Forms —

Dir sg *bamdhānau m, śamkānau m*, pl *mūmkānā*

In OG this type has given rise to a new pass conjugation, see Gram, p 47 This type is very common now in Kathiawar and serves as the past pass participle In other parts of Gujrāt it is being replaced by the past pass part newly formed, e.g. Kathiawar, *mulāno bharāno*, Surti, *mulāyo, bharāyo*, and so on

(2) *The New Type* — This is the normal OG type Already in Pkt the pass part pres was formed by adding the suffix to the pass stem in *-īa* or *īja* This survives in OG Pkt *-īam* ext in OG > *ī + ta u* Forms —

Dir sg mns *damītau, īmāsītau, prīchavītau* (crus), neut *vītarītaum, vītaum, pījataum*, pl *mūrūtū, kahūtī f, jāmnūtūm n*

This type is no longer living in MG, but a few forms which survived are felt as adjs e.g. *jānūtū* "famous", *sobhūtū* "beautiful", etc

References — Geiger, §§ 191-2, Pischel, §§ 560-3, Bloch, § 255, cf Dr Tessitori, *IA*, vol xlv, pp 75, 96, Ludwig, p 62, d

THE PAST PARTICIPLE

In OG the past part is used as a predicate as a participle proper, as an adjective, and as a substantive The forms are arranged into four groups (1) the Skt *ita* group Skt *ita* > Pkt *io* > Apbh *-iu*

This -*io* or *in* was extended to -*iao* or -*iau*, which became *in* in OG. This is the general type. The other groups, all extended, are as follows: (2) that ending in *dhau*, (3) that ending in *au* or *u* (4) miscellaneous forms which are derived directly from the Skt forms. The class (2) is an extension of the type Skt *labdha*, Pa Pkt *laddha*, etc., the group (3) is developed by the dropping of the intervocalic *t*, which immediately follows the *rt* ending in a vowel. The group (4) has a few forms, ending in *uan*, *thau*, etc.

The lws from Skt form their past parts on the analogy of the group (1). This past part is declined in all genders, numbers, and cases like the extended nouns. See p. 24.

The group (2) has greatly enlarged its sphere in the Kathuawār dialect of MG.

Forms —Dir sg mas Group (1) *padm*, *rahnu*, *mūmknu* *lupnu*, *vānu*, *dūhanu*, *thayau*, *cukau* (caus), *cūku* *avasau* *jānu*, *bolānu*, *pūnu*, *ūgaru*, *avapūchin*, *pānu*, *pamānu* (caus) *saku*, *ālānu*, *larānu*, *parivānu*, *avārchu* lw, *vistaru* lw, *alamkaru* lw, *prenu* lw, *prajānu*, *vyānu* lw, *pūnu* lw, *nivartu* lw, neut *ānu*, *bhānu*, *tolnu* *lahnu*, *chām* *diu* *gim*, *mohinu*, *kahnu* *bolnu* *vānu*, *bāmdhinu* *desādiu* (caus), *avapārchinu*, *avāśānu*, lws *anāsamkānu*, *nisedhinu* *ārambhinu* *upārnu*, *anāśidnu* *anubhānu* *vicānu*, dir pl mas *saradiyā*, *rahayā* *kahiā* *vihariā* *vūmchayā*, *bharyā*, *vāhyā*, *paduā*, *caduā*, *vūmchayā* *anpūchayā*, *pānuā*, *ūaryā* lw, *nivartyā* lw, neut *ēsyā*, *hanyām* *anahanyām*, *kahiānu*, *dāmkayim*, fem *vāsī*, *thāpī* *bālī*. Obl sg m n *mūmū*, *thayā*, *kahiā*, *kīdhā* *dādhyā* (double term), *āyā* *saradiām* pl, *vihariyā*, *mūmkayā*, *blariā* *ghātyā*, *nīpāyā*, *pōlatayā* *dīksayā* lw, *anāśayām* pl. Inst sg m n *rahnu*, *milnu*, *pīnu*, *bhūnu*, *anapūchinu*, lws *ikūśnu*, *sandū* *kāpū*, *dīksu*, fem *nāthū*, *de ādī* *anachodī*, loc sg m n *lānu* *anālanu*, *cītanu* *anāgū*, *pānu*, lw *ākranu*, inst loc pl m n *pahire*, *lāye*, *āve*, *mūmkye* gen pl as gen ab-ol *padiyām*.

Group (2) Dir sg m *kīdhan*, neut *kīlānu*, *kīdānu* *anādīdānu*, fem *kīdhī*, *kīdhī*, pl m *dīdhī*, n *dīdhīm*, obl sg pl m n *kīdhī*, *dādīyā* (double term) *ādīdhā*, f *dīdhī*, inst sg *lūdhānu* n, loc sg m n *kīdhar*, pl *kīdhe*.

Group (3) Dir sg *cūkanu* *mūu*, obl *mūuā*, inst sg *mūuā*.

Group (4) Dir sg m *mātau*, n *ūpanaum*, f *dīthī*; pl n *chānām*;
 obl m n *chūnā*, *sūtā*, inst sg *nāthūm* f, *ūpanūm* f,
ūpanaum m loc sg *upanaī*, *analāgar*, pl *lāge*

References—Geiger, § 195 Pischel, §§ 564-6, Bloch, § 256,
 Jacobi, p 17, Ludwig, p 63 Dr Tessitori, *IA*, vol lxxv, pp 71; 98

THE POTENTIAL PARTICIPLE

Skt has *tarya* and *-tarya* as the suffixes of the potential participle. In later languages, *tarya-* encroaches considerably on *tarya*. In OG this change is almost complete, *-tarya-* covering the whole field, except possibly for *deiaum* < Pkt *dearia-* and *leiaum*. Thus we have Skt *tarya-* > Pkt *-aria-* > OG *-ia u*, extended.

This participle is very important in OG, performing the following functions. (1) It is used as a predicate in potential and mild imperative sense, appearing only in the direct case in all genders, e.g. *te pāpū jānuau* "he should be considered as a sinner". (2) It is used as a neut substantive appearing in all the cases and numbers; e.g. *ghanaī bolnai suu* "what is the use of saying much?" *āsana naum leiaum* "the taking of the seat". (3) In obl sg it performs the function of the infinitive of purpose e.g. *vinasivā nai lāji* "in order to be destroyed". It is declined regularly like a noun of the *-a/a-* type (see p 20).

References—Geiger, §§ 199, 200, Pischel, § 570, Bloch, § 257
 Dr Tessitori, *IA*, vol xlv, p 120, Jacobi, 18, Ludwig, p 56

Illustrations from the Text —

- (1) As the predicate, in dir case only mas *jānuau*, *karnau*, *damnuau*, *leiau*, *jonau*, *vinānuau*, fem *vānūī*, *karnūī*, *devī* neut *jānuaum*, *āmbhahnaum*, *karnaum*, *hunaum*, *deiaum*, *leiaum*, *māriaum*, *saddahnaum*, *cīmtarnaum*, *jānaum*, *pūm*, *juaum*, *kahnaum*, *ānaum*, *pāluauum*, *ruinaum*, *desādhnaum*, *ādāhnaum*, pl mas *jānūā*, *tāluā*, *karnūā*, *lesarivā* (caus) neut *dharuām*, *vināsuuam*
- (2) As a subst neut only dir sg *tādhnaum*, *jānaum*, *sevaum*, *jīvaum*, *karnaum*, *ūpajuaum*, *deiaum*, *pāhvaum*, *milnaum*, *pānuaum*, *rahnaum*, *thānaum*, *cūknaum*, *māriuum*, *bhānuuum*, *gunnaum*, *kahnaum*, *pīduaum*, *ulavivaum*, *vasānuuum*, *bolnaum*, *arahlinaum*, *pāhnaum*, *ānaum*, *sambhāruaum*, *vāruuum*, *pūkhnaum*, *vāmdnaum*, *ūthnaum*, *anadeiaum*, *bāmdhnaum*, *rāsuuum*, *chāmdnaum*, *mumhvaum*, *tāhvaum*,

*hīndivaum, sām̐bhalivaum, dhūtāriyaum, thāivaum, dhāmka-
vaum, ūpajivaum, hasivaum, anaralivaum, cīmtarivaum
rouvaum, bīhivaum, nūsiyaum, thūm̐liyaum, macakodivaum,
vāliyaum, basivaum, sambhāriyaum, māgivaum, sūivaum
ūthivaum, lw Pkt sadlakivaum, lw Skt bhogarivaum
samkramivaum, chedivaum, nirbharchivaum, nindivaum,
ādarivaum, kadarthivaum, prerivaum, stāivaum, rāncivaum
namivaum, pacivaum, rasivaum, radhivaum, varivaum, parā-
blarivaum, atahelivaum, anabhogarivaum bhāriyaum, ana-
ramivaum, trāsivaum, nirrahivaum, caus phedivaum
upajāriyaum, lajāriyaum, hasāriyaum, cīmtarivaum nīmqm i-
vaum, in anamlarivaum the -i- > -a, an instance of the early
change in these long words Obl sg iāmdivā, karivā, jīrvā,
jorivā ūpādivā, rahivā, devivā bolivā, ajānivā, hīmdivā, porivā
culivā, jūmivā harivā, ūpajivā, ārivā, levā, thāivā, ūthivā
sām̐bhalivā, iārivā, vināsivā, nīpāivā, rāsivā, melivā, jāivā,
bāmdhivā, vināsivā, mānivā, chāmdivā, bhānivā iharivā,
lws pūjivā, parāblarivā, socivā, bhogarivā ramjarivā, sīsarivā
paratharivā caus Inst sg jānivaum ācarivaum, karivaum
iīmtivaum, rouvaum, deraum, jānivaum, pūchivai bāmdhivai
lādivai, pharivai, pūhivai radhāriyaum jīpivaum bhām
jivai virādhivai, āradhivai, caus desūdivaum, cadarivaum,
pl bolue, cīmtive, bhogaviv, loc sg karivai lopivai
dharivai, kalivai, jānivai, tālvai dervai, ūthivai, iāmdivai
bolivai, karivai, samivai, bhānivai jāvivai, lājivai ularivai,
lws namaskarivai cnumodivai, caus ranālvai karānivai*

- (3) Infinitive of purpose obl sg neut only iharivā ramjavā levā
karivā, namivā ūpādivā dasivā, caus iīlharivā janīvivā,
lw bhogarivā

Adverbs and Conjunctions

Besides some of the OI adverbs and conjunctions preserved in OG most of the rest are newly created from nouns and verbs and are used in the special adverbial sense. In some cases other forms of the nouns and verbs are used in their ordinary sense, while in a few, such other forms do not exist. Sometimes two or more words are grouped to make an adverb or a conjunction. Often predicative adjectives distinguishing gender, number and case play the part of an adverb. For the derivations see the Index. I exemplify adverbs showing—

- (1) *Time* (a) Old adverbs *āja, hua*, (b) with the loc ending *pachai lakum, huaum, āgar*, (c) with the dir sg n ending *pahilaum*, (d) absolutive form *valī*, (e) oblique form *huadam* (f) phrases *tuāraim, juvāraim, kivaraim, jāmlagai, tamlagai, jajūa* Skt lws *tatkāla, nirambara, sadāi, puruim, samayi* lani, lsanum—the last four having loc ending *dini dini, ratrum rātrum*—repetitions with the loc ending

The declinable variety *vahila*

- (2) *Place* (a) Loc forms *puthi, bahari, lanhalī, āgalī, pāchalī, pasaim rigai ūparī, jūham, tihām kihām, ihām, ahām*, (b) dir forms *sāmham pl, dābaum, jūmanaum*, (c) phrases *kihāmtau jūhāmtau*

The declinable variety *sāmhaui mokalau, jūmanau, cihumgamā*

- (3) *Manner* (a) Old adverbs *phoka, nitola, kima, jūma, tūma, ima, tūma ji mamda*, (b) inst forms *balum, etalaum, apahani, prānum*, (c) dir forms *pahilaum, valataum, ghanaum, isium*, all sgs, *chānam, pūrām*, both pl, (d) absol forms *ialī*, (e) phrases *inī parum, isī parum, eka vara, ghanī vāra, lagareka, thar sum*, Skt lws *sāksāt, kevala, kevalaum (ext), vyaktaum (ext), visesum niscum*

- (4) *Degree* *gadheraum, ganaum, kima kima, vāra vāra*, Skt lws *atihim adhikeraum*

CONJUNCTIONS

Co-ordinating *anai, anaim, pana, pani, puna, avināma*, Skt lws *atha, athavā, tatha kintu*

Subordinating *tau, tau, tauhai, pani tau hai, teha bhanī, teha kārana, teha kārana tau, tau pachai, jeha kārana tau, jeha bhanī*

The following *Particles* come after all parts of speech *ī, ū, jī, ja* The first shows the inclusion of the preceding thing in the statement, e.g. *bīha ī* "both", *bāla ī* "even a child, a child also", the rest show the exclusion of the same from everything else, e.g. *lola jī* "men alone"

Cf Dr Tessitori's treatment *IA*, vol xlii, pp 215-16, 245-252, vol xlii, pp 3-4, 57-8

Postpositions

OG uses many postpositions to express the various relations previously denoted by the case forms in OI Of the postpositions that

are found in the MS, *ūpari* is based on Skt *upari*. Others appear to be the case-forms of substantives and adjectives. In the case of the latter, the dividing line between adjectives and postpositions is not easy to draw. A few, viz *bhanī*, *thikī*, *thalī*, *larī*, are absolutive forms. In the following list all of them govern the previous noun in the oblique case, excepting *larī*, which governs the instrumental. Many of them are used in MG.

- (a) The declinable group *nau* "of", MG *no*, *tanau* "of", MG *tono* (poetical), *jevadau* "similar in size", MG *jevdo*, *jogau* "fit", MG *jogo*, *māhīlau* "internal", MG *māylo*, *sarīsau* "similar", MG *sarkho*, *sāmhau* "in front of", MG *sāmo*, *ūpahorau* "more than"

Note—For the forms actually occurring in the MS see the Index

- (b) The indeclinable group (i) Old postpositions *sium* "with", MG *śū* (poetical), *ūpari* "on, upon", MG *ūparī* (ii) Inst forms *sūthum* "with", MG *sūthe*, *sūthē*, *pūthum* "behind", MG *pūthe*, *pūthē*, *pāham* "near", MG *pāhē* (Kathurwar), *vadau* "with", MG *vade*, *hram*, *rahram* "to" (iii) Loc forms *pāsai* "near", MG *pāse*, *lanhali* "near by", MG *lanē*, *āgalī* "in front of", MG *āgalī*, *pāchali* "behind", MG *pāchalī*, *lagai* "as far as", MG *lage* (Kathurwar), *bāhira* "outside", MG *bāhīrī*, *māhi* "in, into", MG *mā*, *pachai* "after", MG *pachī*, *nam* "to" used after the indirect object and some direct objects. MG *nē* (iv) Absolutive forms *blani* "towards", MG *bhanī*, *thikī*, *thalī* "with", the instrumental sense, MG *thalī* (poetical), *larī* (v) Miscellaneous *tau* "from" (vi) Skt lws *prati* "towards", *sahitu* "accompanied by", *āśrayī* "as regards"

Note—The derivations of *nam*, *nau*, *tanau*, *hram*, *thikī*, *thalī* are given below. For the derivations of the rest see the Index

DERIVATIONS

nam, *nau*, *naum*, *nī*, etc. *nam* seems to be the older, being derivable from Skt *nayana* "after the fashion of, on the principle of", e.g. *nīralaśīranayana* "with the principle of (separating) water and milk", and so on. Bloch, pp 201-5, cites illustrations from ancient Marathi texts and gives the equivalent forms in Mod I and finally derives it from *nayana*. Thus *nam* seems to be the source of the declinable *nau*. For the transition from *maḥītmā nam vāḥḍai*

"salutes with the principle of (selecting and saluting) the sage", *manasa naim mārāi* "kills with the principle of (selecting and killing) man (alone)", to *manasa nau hātha* "the hand belonging to the man (as distinct from that of others) is quite reasonable. Thus change may not have taken place in the Skt stage or even in the early Pkt stage for we have no records of the use of *naya-* in this sense. But the development does not seem improbable.

tanau Apbh has *tanena* in *vaddattanaho tanena*, Hem 366 125 437, and *tanaum* in *imu kula tuha tanaum* Hem iv, 361, and also *tanā* in *jaḥ bhaggū amhaḥam tanā*, Hem iv, 379, 380, 417, 422. The illustration *aha pecchara rahutanau*, Hem iv, 447, seems to suggest its derivation from Skt *tanaya-* "the son". It seems that the sense "the son of so and so" developed into "(the one) belonging to so and so". Compare the ancient custom of family hards in Gujrāt and the colloquial use in MG of the postposition *no*, *nā* without the following substantive, e.g. *Hīracand Rūpcand no* (i.e. *dīkṛo*) "Hīracand is (the son) of Rūpcand". Similarly, *rahutanau* may mean "the son of Raghu" or "(the son) belonging to Raghu". Another fact in support of this is that in Apbh *tanau*, *tanena*, *tanā* have no substantive following it, and seem to have been used substantively. *tanaum* has its substantive, but it precedes the adjectival phrase. Thus it seems probable that the Skt word *tanaya* (and its forms) developed into *tanaum*, *tanau* (and its forms) in OG with the change of meaning from "the son" to "the belonging", "of".

Thālī, thālī The MS has *thakau* the auxiliary past participle, meaning "being, remaining", it has *thākatau* pres part "that which is left over, remaining", and *thālī, thālī* postposition "from". The source word seems to be *thalāi* १, to which *thakau* is the past participle, *thākatau* is the present participle, and *thālī* the absolutive form. The want of compensatory lengthening in auxiliary words is a common phenomenon, while its existence in the present participle is regular. The Pkt *thalāi* "stays, stops" intransitive (see Hem iv, 16) will give the above words without much change in meaning. The P. *thaketi* "shuts" goes back to *sthalayati* "to make fixed", the transitive verb, so the Pkt form would go back to **sthakayati*. Cf Skt *sthaḡayati*. The Mod I forms, including G *thālī* "to be weary", show the same origin (see ND 295b, 7, 293a 23, 25, 32, 31). There seems to be no essential difference between the senses, viz "to stay, to stand still", the old sense, and "to be weary", the modern sense, and hence it is not necessary to assume two verbs in Pkt. Thus the

OG postposition *thakī* seems to be the absolutive form of the verb *sthakyaṭi* used as a postposition Cf *larī* The Pkt *thikkai* the source of OG *thakī* seems to be a product of contamination of *sthakyaṭi* with *sthita* Also see ND 251b 25

rahaṃ, hraiṃ The following groups may be noted (1) *tumhārau* adj "of you", (2) *māharau* adj "of me", *tāharau* adj "of thee" (3) *tujharaṃ* 'to you', (4) *hraiṃ rahiṃ* 'to' There seems to be a common postposition viz *harau* or *hrai* in these groups The postposition *hraiṃ* like *naṃ* is used after the indirect object and sometimes after the direct object Its use after the indirect object seems to be earlier In the sentence *tujharaṃ chaṇi utara* "this is the answer to you", *tujharaṃ* is the indirect object and *tujā* is an old dative It seems that *harau* is used after the genitive e.g. *mā, tī, amhāla* and *hraiṃ* (or the long form *haraṃ*) is used after the indirect object The analogy with the postpositions *naṃ, naim* is perfect

naṃ after the gen. form,
e.g. *ghodā naṃ*

larau after the gen. form
e.g. *talārau*

=

naim after the indir. obj.,
e.g. *ghodānaim*

hraiṃ after the indir. obj.
e.g. *tujharaṃ, lokahraiṃ*

As regards the derivation it seems to be an extension of *hara* which can be referred back to Skt *hara, ghara, dāra, bhāra* So far as the meaning is concerned *ghāra* is the most satisfactory word of all Skt *ghāra* m n means 'a house, a habitation' and as pl *ghārah* means 'a family' 'servants', and also 'wife' (sg and pl) It occurs at the end of many compounds of the type *detatā-ghāra* In Pk *ghāra, ghāla, ghāla* not only mean 'a house' but also 'family life' as opposed to the life of a hermit, e.g. *ghāraṃāsī* 'household life', *ghāraṃādha* 'bonds of the family' In Pkt *ghāla, ghāla, ghāla* mean 'wife' besides having its ordinary meanings of Pkt *ghāraṃ ghāraṃ* (Sthūlībhadrā 96, 196, 551, 723, 898) which mean 'the body of the woman' Hem n 141 notes the word *ghāra* and gives the compound *ruṃghāra* in which it stands as the last member It is also changed to *lāra* in compounds like *nālāra* 'the house of the mother' In Gujara Apbh a further stage is reached Of the total number of instances of the use of *ghāra* in Lu hwi, about half the number has *ghāra* as the final member of a compound with the shades of meaning varying from 'a house' to 'position' 'of' (see Sthūlībhadrā 96, 196, 551, 723, 898) It appears

as *hara* in *ihu bālo eyaha haraha*, *kāmna bhavissai sāmī*, *ibid*, p 139, st 27, and in *jam tuhum maha hari pattu*, *ibid*, p 137, st 23, it is used with *maha*, cf OG *māharau* above. In *olaggar mamtr hara dāsi*, *ibid*, p 104, line 18, “(he) used to oblige the servant of the minister,” it comes nearest to the OG usage in the sense of “of”. For the poet does not want to differentiate the domestic servant from the public or state servant. Thus it seems probable that *ghara* > *hara* (lately extended) developed into the postposition *harau*, *hrau*, *harām*, *rahām*, *hrām*, and such other forms (see Index, *rahām*).

Word-Order

Broadly speaking the attributives precede the word attributed, and the predicatives follow the word predicated, in the sentence. The following general tendencies go to elucidate this broad principle —

ATTRIBUTION

1 Substantives and their Attributives

(a) When a proper noun appears with another substantive in apposition which is a title or the name of the occupation followed by the individual, or is a word expressing relationship, etc., the latter follows the former. e.g. *camdragupta rājā* 150 “king Camdragupta”, *cānākya muhumtām* “by the minister named Cānākya”, *parātaka rājā* “king Parvataka”, *bharata cakravartī* “the emperor Bharata”, *sūryakāmtā rānīm* 148 “by the queen Sūryakāmta”, *dr̥dhaprahārī mahātma* 135 “by the sage Dr̥dhaprahārī”, relationship *culanī matām* 144 “by the mother named Cūlanī”, *brahmadatta betā naim* “to the son Brahmadatta”, *pradesī rājā bhartāra* 147 “the husband named king Pradesī”, in the last illustration there is a combination of the title and the word expressing relationship. If, however the relation is the subject of emphasis, the word expressive of relation stands first, e.g. *pitā kanakaketu rājā* 146 “the father prince Kanakaketu”.

When a common noun introduces the name of a person or a thing in a capacity suitable for the context, the common noun, like the adjective, stands before the prop noun. e.g. *āpanau mitra parātaka rājā māriu* “he killed his own friend, king Parvataka”, *camdragupta rājā nam gurim cānākya muhumtām* 150 “by the minister Cānākya, the preceptor of the king Camdragupta”, *rāja nī betī camdanabalā mahasatī* 13 “the nun Camdanabala, the daughter of the king”.

(b) When an adjective qualifies a subst. it generally stands before

the substantive adjectives, *rūnla mahātmā* 113 "a gentle monk", *be hātha* 7 "two hands", *ketalāēla satpurusa* 28 "some good men", *avirekī jīva* "an undiscriminating person", *ūjalaum chatra* 140 "white umbrella", *tarase mahātmāc* 141 "by the eager monks", *saghalē tīrthamkare* 161 "by all the Tīrthanikaras" This also applies to words and phrases functioning as adjectives adj phrases *samsāra rūpīa samudra* 169 "the ocean in the form of the world", *nava dīksita śiṣyūm* 167 "by the pupil who is newly initiated", *mohūm karī ākulā mānasa* 212 "the people who are confused owing to infatuation", participles pres parts *śiṣya naum mana palhālatau hūmtau guru* 101 "the preceptor who influences the mind of the pupil", *manacīmtare, hīa naum gamate vīmche sukhe* 188 "by the happiness desired and cherished by the mind", past parts *cītaru lāji* 141 "in the action which is thought out", *śvayamvarāmamdaṇī āle hūnte śiṣye* 169 "by the pupils who went to the bower of *śvayamvara*", *āna ullamghī rahū jīva* 501 "the person who has transgressed the command", *śvapna māhi anubhaviim sulha* 190 "the happiness which is experienced in the dream", *napita nī dīdhī vidyām* 267 "by the science taught by a barber", postpositional phrases *jīva nā parimāma* 160 "transformations of the soul", *guru naum vacana* 61 "the word of the preceptor", *varasa dīsa naum tapa* 133 "the penance of a year", *nirabūḍha tanai pūchivai* 166 "by asking about his well being", *strī tau bhaya* 158 "fear from women".

But when, though used attributively, it has a predicative sense it follows the noun. Such attributives are usually long and have a participle as their last member e.g. pres part *te mūmā hūmtā narakī padaim* 115 "they fall into hell, when dead", *jīva siddhānta viruddha akaya karataū hūmtau qīlhaum cīlanaum karma bāmdhai* 221 "a person acting against the religious precepts collects very adhesive karma", *pāsachau surikha naum rūmdataū hūmtau* 230 "the depraved person, saluting a good monk", past participles *kalatra panī vikāra ne dose vadī huī blartāra naum mārvanū karai* 117 "even the wife when oppressed with emotional agitation does the killing of her husband", *loka kuguru b'ale śiṣye parivariū sri Vijaya sūri ne śiṣye dīthau* 168 "some wicked preceptor, surrounded by his good pupils was seen by the pupils of Śrī Vijaya sūri".

Long enlargements like those noted above are also seen before the nouns in some rare cases *śayira nīm mana nīm duḷḷa rām calasa nī āpidū thikī bil etī huī mal'itma jīa a rūpmū an kūsū rūga rūpmū*

motau kāthīu rūndham 261 "the sages, who are afraid of the pain caused by thousands of bodily and mental miseries, control the big elephant in the form of love, by means of the goad in the form of knowledge"

(2) *Adjectives and their Attributes*

An adverb or an adverbial phrase which modifies an adjective, or a participle functioning as an adjective, comes immediately before the adjective or the participle e.g. adv. *gādhau bhalau* 183 "very good", *gādhau : sādhanā* 116 "even if (he is) extremely cautious", *gādhau cīkhanau* 221 "very sticky", *bhāvapūjā bhanī ghanai adhikaum* 495 "immensely greater than mental worship", postpositional phrases *loka ūpari lupu* 122 "angry with the people", *svayamvarāmandapī āre kūnte sisye* 169 "by the pupils who went to the svayamvara bower", *moham karī ākulā* 212 "confused owing to infatuation", *siddhānta nai jānuvam karī adhikā purusa* 424 "men who are superior in point of knowledge of the religious doctrines".

(3) *Adverbs and their Attributes*

No example

(4) *Verbs and their Attributes*

The attributives precede the verb, but their relative position in the sentence depends upon the presence and absence of other elements in the sentence. Their usual position is between the subject and the object or the complement when either or both of them are present in the sentence. But when the verb is intransitive without a complement, the attributive adjunct to the verb comes in the beginning of the sentence, leaving the subject as near the verb as possible. Illustrations (a) Showing time *śrāvāla vihānai, sāṃjham ūtarāga nām bimba iāmdam* 230 "the pious Jains salute the idols of the Tirthankaras in the morning and evening", *cikun dhātu ne prakope karī ksanum jīva jāi* 465 "the soul goes out in a moment on account of the affliction of the four elements" (b) Showing place *pāsachau rūdā mārga tau aparapaum cūkai* 230 "the depraved one leads himself astray from the right path". With the verb implying motion the extension generally remains with the verb *jīva saṃsāra māhi bhamai* 214 "the soul moves about in the world", *andhārāmaya naraki padam* 453 "they fall in the hell which is full of darkness".

Note—When the expression denotes place or time in a general way such that it seems to go with the whole sentence instead of with the verb, it comes in the beginning of the sentence place *hva*

sāvala nau dharma lahai chai 230 "now he is going to describe the duties of a pious Jaina", *īnum samsāri kisiu niscaya nahūm* 47 'there is no definiteness in this world', *cha loka māhi strī ghanū māhi thikī saghalaum i ghara naum sara lījai* 19 "in this world the whole essence of the house is taken away even from among a large number of women" Time *purum rūrūnasī nagarūm sambādhana rāya nam rūpavamtī lanyā naum sahasa hūm* 18 "in old times, in the city of Benares, the king Sambādhana had a thousand beautiful daughters"

Showing manner When the expression is in case form or a postpositional phrase, it may appear in any position from the beginning of the sentence to the pre-verb position thus, *dravya pūjām te ghanaum punya ūpārjai* 491 "he earns much merit by the worship with materials", *māsūhasa jīva iyaltaum tistarūm anarū nam dharmā lahaum ja* 471 "the animal māsūhasa certainly tells religion to others clearly and at length", *indrum upadesa nam ārūhivaum batrisa lāsa imāna pāmūm* 451 "Indra obtained twenty lies of flying chariots by following the advice", *gurujana nā mukha nam bolūm hātha jodī sūmbhalivaum* 7 "the words from the mouth of the preceptor should be listened to with folded hands", *jīve mana pasai yalī nā resā līdhā* 522 "the person put on the dress of a monk without his mind" **Instrument** The proper place for this extension is between the subject and the object or the complement, if any, or between the subject and the verb *c jīva mana cīntare sukhe karī samtosī na salī* 188 "this soul cannot be satisfied with the happiness thought out by the mind", *śrāvaka kutjavasūyūm karī ājīvikā na karaum* 235 'a pious Jaina does not earn his livelihood by a bad trade', *śiṣya guru nam sūmāle vacane mārgi thūpaum* 217 "the pupils put the preceptor on the right line with sweet words", *mahātmā jūāna rūpū anekāśeṣe rūpe rūpū lāghāve rūmūdhava* 261 **Condition** *ādī tīra pota sarīra nau uccheda hu* 223 "without a support, there happens to be the destruction of the body" **Purpose** *rājūm bīja nīpūrvā vai lājū āpūm* 179 "the king gave the seeds to make them grow"

PREDICATION

The Nominal Construction—(1) When the sentence has a predicate which consists of a noun, the subject normally precedes the predicate. The predicate is either a noun, an adjective or a postpositional phrase. **Illustrations** When the subject and predicate are substantives or

pronouns in the direct case *isu ācūrya guru* 10 "such a preceptor (is fit to become) the teacher", *te pāpa naum phala* 59 "that is the fruit of the sin", *amhe dharma nā dhanī* 99 "we are the masters of the church", *mahātmā nau dharma vidambanū* 52 "the vow of the monk is a joke", *isī loka prasiddhi* 4 "such is the prevailing notion among the people", *bharata cakravartī drstāmta* "the emperor Bharata is an illustration", *ihūm kama ji rayarī* 209 "in this matter only Cupid is the enemy", *haum ghanām loka nau thākura* 324 "I am the lord of many people", *e dādhyā ūpari valī phodau* 458 "that agun is like a pimple on the burn"

(2) Where the predicate is an adjective or its equivalent *guru ānanda harsa kāraṇa* 8 "the preceptor is the doer of joy and gladness", (*dharma māhi*) *puruṣa vadau* 16 "the man is superior in religious matters", *mātā hastī rasī karatām sohilū* 182 "it is easy to subdue the intoxicated elephants", *pāsachā sum anamilaraum ji bhalaum* 223 "it is good not to mix with the depraved", *yāūana nadī nā pūra sarīsaum* 208 "youth is like the flood of a river", *dharma ātmasāksika* 23 "religion is discernible by the soul only", *te dhanya* 59 "he is praiseworthy", *śrī ādinātha loka naum sūrya samāna* 2 "revered Adinātha is like the sun to the world" Where either the subject or the predicate is not in the direct case *te vinaya saghālī mahāsālī naum* 14 "that modesty is proper for all nuns", *bījā cārurīā naum e ksamā* "other observers of the vow should have that forbearance", *ekalā naum asatī strī tau bhaya* 158 "to the solitary person there is always a danger from an unchaste woman" It is difficult to decide which is the subject and which is the predicate from the isolated instances of this type. But in a connected speech it is easy to see if we accept the dictum that the predicate adds new knowledge to the subject which is already known. Cf. the Skt construction *namaḥ śrūya* "a bow to *sua*", *haraye svasti* "hail to Hari". The construction is very common in colloquial MG, e.g. *enī pūdā tamnē* "you are worrying about it", *tanē tāv* "let fever come to you" (a form of curse). Sometimes the positions are interchanged for the sake of interrogation, etc. (See Interrogative sentences below)

of the gods", *kevala jñāna ūpanaam* 31 "the pure knowledge came forth" Potential participle *isī upamā jānuī* 9 "such a comparison should be known", *ātmāḥ jīpītau* 181 "the soul alone should be conquered", *ātha mada tālirū* 333 "the eight intoxicants should be abandoned", *śiṣyam te kārya tatkāla ācarīvaam* 31 "the pupil should immediately do that work"

Note—The sentences with past and pres. participles as predicates were common in Skt. and are common in MG. e.g. Skt. *ghatah irtah* "a pot was made", *aham smartaryah* "I should be remembered". In MG, as in OG, they are regular constructions to express the past tense and the mild imperative respectively, e.g. *chokra ārya* "the boy came", *māle nitya jānu* "one should go to school daily". But the Skt. idiomatic expressions like *gatasmī devāyatanaṁ* "I went to the temple", *smartatyasmī bhavatā* "I should be remembered by you" are not preserved in OG and MG.

Verbal Sentences—When the predicate contains a finite verb the verb generally comes after the subject and at the end of the sentence, e.g. *teha hram namaskāra hu* 59 "let there be salutations to them". As regards the positions of the other parts of the sentence, the following classification is suggested. When the verb is of incomplete predication or when it is transitive, the complement or the object comes between the subject and the verb, and tends to remain as close to the verb as possible. Illustrations. Complement *cha* 31 *jñāna deva hu* 15 "the same soul becomes a god", *chajī jñāna cāndāla anai* 12 *veda nau jāna brāhmana thāi* 45 "the same soul becomes the low caste man as well as a Brāhmana well versed in the Vedas". The following has an adjective for its complement *ādinātha visva hram cūdāmanī mukuta samāna hū* 2 "Ādinātha became like a crown with bead jewels". Object *Tridamdiu laksmī pāmī* 267 "Tridamdiu obtained wealth", *isu jñāna aparūda pāmī* 27 "such being gets censure", *je guru nau upadesa na hu* 61 "who does not take the advice of the preceptor", *je dhīra vrata ācarām* 59 "those bold men who observe vows", *pāśachau rūdā mārga tau āpanapaum cūkarū* 229 "the depraved person leads himself astray from the good path". This applies also to those sentences in which the subject is for some reason not expressed e.g. *tapa nau upadesa kahai* *cha* 2 (the author) gives the advice for penance".

When the object is accompanied by a postposition, the whole phrase appears either before or after the subject. *rājī loka nau rū* 22 "the king protects the people", as also *dhārma hram vesa rū* 22

“the uniform preserves the vow”, *upadesa nā denahāra nam te ima hasam* 120 “they laugh at the giver of advice, in this way”

Object and Complement—When both of them occur in a sentence, the complement stands nearer the verb *guru nam tacana apramāna karai* ‘who makes void the word of the preceptor’, *sārau lūgadaum mailaum karai* 435 “the salt makes the cloth dirty”, *mam e ayuktaum kīdhaum* 412 “I did that wrong”

Two Objects—When there are two objects, the direct and the indirect (which is very often followed by a postposition), the direct object stands closer to the verb than the indirect, e g *guru kālā lāga nam dhaula karai* 95 “the preceptor calls the black crow white”; *ākulā mānusa duḥkha sukha karai* 212 “the bewildered persons call misery happiness”, *bhīlī sva devatā hram āmsi dīdhī* 256 “the bhīl gave his eyes to the god Śiva”, *ketalā śisya gurujana hram samvega upajātam* 176 “some pupils produce anger in the preceptors”

Position of the words appearing in the instrumental case The inst is generally used before the past participle to indicate the logical doer of the action denoted by the verb, while the logical object stands as the grammatical subject. It is also used before a verbal form in the pass voice. In both these circumstances the inst form appears before the subject, which is kept as near the functional verb as possible, e g *saghale tīrthamkare pāsachā sum boluam rahvaum nisedhyām* 224 “by all the Tīrthamkaras the conversation and the stay with the fallen are prohibited”, *kīdīe cīlātiputra nau deha cālānī nī parum kīdhau* 174 “the body of the son of Cīlātī was made like a sieve by the ants”, *tīnam dvesa nā calāru* 174 “anger was not used by him”, *ketale karasanīe te bīja vādhaum* 495 “by some cultivators the seeds were eaten up”. When the verb is intransitive, the inst stands before the subject, which remains as close to the verb as possible *sarīrum pīdum su guna hu* 257 “what profit can there be in torturing the body”, *tche karī pariata jeraḍā dhuga thām* 98 “there would be heaps as big as mountains”

When the postpositional phrase is used as the direct object to a verb, it appears in the place where the ordinary object does. But when it is the indirect object or is used in a construction with “to be” to express the meaning of “has”, it frequently stands before the subject *ekalā nam asaī strī tau sadā bhaya* 158 “a single man has always to fear from an unchaste woman”, *mahātmā nam te na lāgā, na lāgasum* 137 “they did not and will not hurt the meritorious person”, *tujharai e uttara* 33 “that is the answer to

you", *inaim adhikāri tujharaim satyakāi vulyūdharma naum drstānta* 161 "in this connection, you have the example of Satyaka the demi god"

ABSOLUTE CONSTRUCTIONS

If the expression involving the absolute case is short, it being an adverbial adjunct, comes in its proper place in the sentence, i.e. it comes where the adverb normally comes e.g. *mātā āpanī buddhim cīntavai kājī ana sīghatai putra naum anartha karai* 111 "the mother, when her desired work is not accomplished, does injury to the son", *śayana paṇi āpanai kājī vihadatai hūmtai nūhura thāim* 151 "even the friends become cruel when their desired object is frustrated". But when the subject and the verb would in this way be kept far apart, the absolute phrase is placed in the beginning *maḥātmā naum śarīra nirābādha tanai pūchivai ghanā kālā naum āpārjuna aśubha karma kṣanum viralaum thāi* 166 "by asking the monks about their good health, the wicked demerit collected during a long time becomes separate in a moment", *lanum deṣi mātṛa vāta deśādī hūmtum vātevāhā kasta jāmavai* 317 "when somebody has shown the way only by (pointing out at) the direction, the traveller certainly meets with danger", *amaratām i hūmtām jarā rūpa naum vināśai* 203 " (granting that) one never dies, old age destroys the beauty of the body

ABSOLUTE PHRASES

An absolute phrase (for the purpose of the present discussion) is the phrase connected with the principal sentence and ending with the absolute form with which some of the previous words are directly connected. Its general relation with the principal sentence is adverbial. When therefore, it is short it appears where an adverb would appear, but when it is long it generally begins the sentence e.g. in the first of the principal sentence *bharateśvara cakravartī bāhubalī bhūva naum hanivā naum arthi cakra ratna kī dhīyau* 116 "the emperor Bharateśvara having taken the best wheel rushed to kill his brother Bāhubali", *sūryakāntī rīṇim pradeti rājī eva deī nārīu* 117 "the queen Sūryakāntī killed her husband king Pradeśi by giving him poison", *śrūtaka pahlāum āpanapūm mulum mal'itvā naum deī naum pachai jīmai* 238 "a pious Jina when he gets something eats it, after giving some to the monks. Beginning the sentence *pīdui pirin'imūm cāitra maḥimūm karī sūtha thāivā naum t'īn ika dohilaum* 253 "it is difficult to find a place where one can be purified after 1 e

has spoilt his character with wicked thoughts", *kāla rāga isām avalambana lei nai ālasū jīva saghalau i cāritra nau bhāra mūmlaim* 293 "lazy persons leave the whole responsibility of good conduct, having taken anger, love etc., as a pretext"

INTERROGATIVE SENTENCES

The normal order of the indicative sentence is generally preserved in the interrogative sentence after replacing, by interrogative words, that part of the sentence about which the inquiry is made

Illustrations —

(1) Enlargement to the subject *ūmdira nam dhanum sum lāja* 529 "what has the mouse to do with the wealth?" *tau ihām sum āścarya* 43 "then, what wonder in this matter?" *thakurātpanai vasi hūmtai kūna purusa dāsapanaum karai* 288 "when lordship is available, what person will perform servitude?"

(2) Complement *jīnavarendra kisā chaim* 1 "what is the Lord of the Jinas like?" *te su dharma* 429 "what sort of religion is it?" *śarīrum pīdum su guna hu* 257 "what merit can there be by torturing the body?"

(3) The Object *haum abhāgīu sum Iarisu* 193 "what shall I, the unfortunate one, do?"

(4) The enlargement to the object *ekalau sum lāja karai* 156 "what work would the single man do?" *hīadām kisum krodha laraum* 139 "with whom shall I be angry at present?"

(5) Extension to the predicate *te sukha kīma kahū* 30 "how can that be called happiness?" *tau nirarīhaka kāmī tapa karaum* 51 "then, why dost thou practise penance in vain?" *taum isum lāmum na bījham* 208 "why dost thou not know this?" *anajānatai vāta kīma desūdar* 405 "how can the unacquainted show the way?" *ekalā nam navā sūtra nam pāmnaum kahām tau hu* 151 "from where can there be the acquisition of the new meaning of the aphorisms, to a single man?" *vinaya rahita nam dharma kīhām tau* 341 "from where can there be merit to one devoid of courtesy?" *te mahātmā tumhe ananta samsārīu syā bhanī kahū* 399 "on what grounds did you call that monk to be (condemned to) endless wandering in the world?"

When the question is about the subject, the interrogative word stands just before the verb *tīham nam upadesa kūna desū* 490 "who will give them the advice?" *jñāna detā kraum anaderaum sum hu* 265 "what is unfit for a gift to the person who gives us knowledge?" *ādambara nai dharitai karī sum hu* 336 "what is the use of keeping

a false show ? " *samsāra māhi thākataum sium sāsātaum* 29 " what else is everlasting in this world ? "

This tendency of putting the interrogative word just before the verb is sometimes seen in other cases *śaṅkṣatra mahā rīṣi nā śarīṣau guru ūpari antaramga śncha lahi nau hu* 100 " who has the internal love towards the preceptor, as the great sage Śaṅkṣatra had ? " but it should be noted that the logical subject of the sentence is *lahinai*, and the verb " to be " is used because the OG has no word for " to have "

When the interrogation is about the action denoted by the verb, or about the validity, or otherwise of the whole statement, the word-order is the same as in the indicative sentence and the interrogative *sium* is prefixed to the whole *sium te tāta kadhūpanā nam samartha hu* 105 " would he be able to work as a guide ? "

IMPERATIVE SENTENCES

The word order in the imperative mood does not differ from that in the indicative mood, excepting that the subject is not expressed in the imperative mood *dharma karitai udyama karai* 462 " make efforts to do merit ", *sium jāni* 452 " know this ", *śūhila ma thāu* 465 " do not be lazy "

NEGATIVE SENTENCES

Negation is expressed by *na*, *ma*, *nahīm* all advs, and *nathī*, n verb. The first two immediately precede the verb, the third immediately follows the verb when there is any, and it behaves like an ordinary verb (see the position of the verb, p 65)

Examples —

na rūga dīva nai tasi na ānīvaum 125 " one should not come under the domination of love and hatred ", *paṇam te saṅga nau karana āra susthāpanaum na jīmam* 116 " then that maker of attachment does not get equilibrium ", *dhīra purusa ma tīcāi tīhrai na thāu* 139 " the wise man, thinking thus does not get confused "

ma śīhasa ma karai 172 " do not make a venture ", *śūhila ma thāu* 465 " do not be lazy ", *pramāda ma karai* 123 " do not make sloth ", *e jīva anere lole damītau hūn'au ma husu* 183 " let this person not be punished by other people "

nahīm saglālu jīva inīvaum nahīm 162 " not a single life should be killed ", *thīri suḷa duḷḷa kārana rahū* 172 " in this connection

happiness and misery are not the causes", *valataum mahātma teha nam hanam nahīm* 136 "the monk does not beat him in retaliation"

nathī svapna māhi anubhaviṃ sulha suhunānā samaya puthum nathī 190 "the happiness enjoyed in the dream, does not exist after the time of the dream"

When the negation is interrogative *nahīm* is used before the verb *te dosa nai melātai tīma nahīm padisum ji* 111 "why will he not certainly fall in the collection of the demerits?"

COMPOUND AND COMPLEX SENTENCES

The word order in the compound sentence does not differ from that in simple sentences, excepting that whereas the simple sentence is only one sentence the compound sentence is a series of independent clauses. Thus it is not necessary to give illustrations for that.

In the complex sentence, the internal word order of different clauses is the same as that in the simple sentence, excepting that the position of the correlative in the principal clause, used in connection with a relative word in the dependent clause, is first in the principal clause irrespective of its function in the clause. e.g. *jīma devatā nā samūha māhi imdra, jīma loka māhi rājā, tīma guru gaccha raham ānamda harsa kāraha* 8 "as is Indra among the assembly of gods, as is the king among the people, so is the preceptor the doer of joy to the church", *jāmlagai āusaum thākataum char, tāmlagai āpanaum hita kari* 258 "so long as there is some life remaining, do thou thy good"

As regards the order of clauses in the complex sentence the principal clause ordinarily follows the subordinate clauses, but the principal clause is placed first when emphasis is to be shown —

(1) The Noun Clause As a subject in the sentence it stands first, as an object it stands before the subject or after the verb of the principal clause. *kupiu hūmtau anerū nam padūum cītarai te phūla, anai pāpa karai te phala* 36 "the fact that an angry man contemplates evil to somebody, is the flower and that he does sin is the fruit", *ātma jīma śubha bhāvi athavā aśubha bhāvi rahū isruu ātmā ji jānai* 23 "only the soul knows whether it behaved with good motives or bad", *mīciun te tīma ji pricai jam e māharau mahimā nahīm* 13 "certainly he knows that it is not his greatness"

(2) Adjectival Clauses These precede the noun or pronoun they qualify. *gāravim āpanapūm prāsamsai isru jītaloka māhi apavāda pīmai* 27 "he gets censure in this world who praises himself through pride", *kahi naum kahiṃ guha sratai nahīm, thodaum bolai isru*

guru hu 11 "he ought to be the preceptor who does not hear any secret of anybody and who speaks little", *mahātmā j^e sāmānya* i *mahātmā naim āgali karī i hāra karaum te paṇi tuma jⁱ guru nī parum jānirau* 9 "Even that ordinary monk whom the preceptor has appointed to office before himself going out to preach is to be considered a preceptor", but when it is an enlargement to an object, it is placed in the beginning of the principal clause, probably to allow the subject of the principal clause and its finite verb to appear as near as possible *rājā ādesa du loka te mastakum tūmchaum* 7 "what the king commands the people obey with respect"

(3) Adverbial Clauses These precede the principal clause *devatā nā samūha māhi indra tuma guru gaccha rahaim ānanda harsa kūrala* 8, *juma abhūgīu jīva nidhāna naum pāmiraum nīm gamai tuma jīva mokṣanidhāna na pāmairu* 80 "as an unfortunate man loses the acquisition of underground treasure, so the person does not get absolution", *dharma thikī motapana hu tau dharma lījai* 288 "if greatness can be had through religion, then religion alone is to be practised"

Emphasis *teha nām sam inaim bhari na pāmata jai pāchalai bhari iratiramta huata* 281 "he would never have got those hundreds (of calamities) had he remained dispassionate in the last birth *tisayā jīva naum e lakṣana jam iraya sukha nāi irai na rācam* 290 "it is the differentiating mark of such people that they take no delight in sense-objects"

THE MANUSCRIPT

Note—The Arabic numbers indicate the numbers of the Pkt *galas* of which the following MS is a transliteration

Śrī Nanna Suri sadguruhhyo namaḥ Siddhehyah svaguruhhyaśca
namaskṛtya likhamyaham śrī upadeśamalartham balanamiva
bodhakam

Gramthaḥ nai prarambhi namaskaraḥ kahai chai Jinavaremdra
tirthamkara namaskaraḥ nai haum guru nai upadeśum e upadeśa tapī
śrenī kahisu Jinavaremdraḥ kisiya chaum Imdra anai naremdra
rujane pujita chaum Vali kisiya chaum Tribhuvanā na guru chaum

1 Śrī Adinatha viśva brahm eudamani mukuta samana huu
Śrī Mahavira tribhuvanā ni lakṣmī naim tilaka sarisau chai Eka
śrī Adinatha loka naim surya samana anai el a śrī Mahavira tribhuvana
naim locana samana 2 Tapa nau upadesa kahai chai

Varasa disa śrī Ādinathaḥ Vardhamana juna camdra śrī Mahavira
tirthamkara cha masa ni parum cauviḥara upavasa karata chadmastha
kali viḥara kiḍha E hihum tirthamkara nai drṣtamtum tapa nai
visai yatna karau 3 Jai kimaḥ tribhuvana nau svamī śrī

Mahavira nica loka nam aneka paduam kiḍham viśeśum sahai isi
loka prasiddhi huja jiva jivitavya na viṇasa nam karanahara saghala
cantri naim e ksama 4 Upasarga ne sahasre paṇi motam
mahī motau śrī Mahavira dharma dhyana tau ksobhivi na sakum
maha vayu ne samuhe juna Meru pṛvata kampavi na sikum 5

Bhadra kalyanakarī vinita pamu vinaya chai jupaim prathama gana
dhara śrī Gāutamasvamī saghala sruta juana nau dhami te artba
janatau i humtau ascarya purita citta humtau sarva śrī Mahavira
naum kahum sambhalai 6 Raja je adeśa du loka te mastakum

vamchaum isi parum guru jana na mukha naum bohūm be batba
jodi sambhalvaum 7 Jima devata na samuha mahī Indra

grahā na samuha tarī na samuha mahī juna camdra juna loka mahī
raja tima guru gaccha/rahaim ananda harsa karaka 8 Raja

Bala isium kari loka na parabhavam isi guru rahaim upama janivi
Mahatma je samanya i mahatma naim agali kari viḥara karaum te
paṇi timaji guru ni parum janivan 9 Rupavamta tejavamta

vartata saghala siddhamta nau japa madhura vacana gambhira

nisēta upadeśa devai tatpara isiu nearyn guru 10 Kahi naumi
 kahium guṇha śraivai nahim sūmva gaecha nai arthi vāstra patradika
 nau samigrahi karu abhugrahi nau pilanahara thoḍaumi bolu capala
 nahim śmīta citta isiu guru hui 11 Ghana kida parum jina
 varemdra vitaragi mokṣa nau margi disadi nai njaramara sthaanaki
 mokṣa puhutti huaḍam saghalaumi śasana acārye dharu 12
 Guṇavanti rāya nī beṭi Camdanabala mahi soti sabasra ne samuho
 loke puṭhum lage humdu tnu te ahamkara na karaim Nisēum te
 tima prichi jam e maharu mahima nahum e guṇa nau mahima 13
 Ārya Camdanabala mabasati telaji dūr nī dikṣi i rāmka mabatma
 hrām sahanu humti asana naum levarum na vamebanu te vasa saghali
 mabṣati naim 14 Sau varasa nī dikṣi mahasati naim aja nau
 dikṣi mabhatma samham ūthavai vmdavai namaskarivai vinayum
 te puṇṇa hui 15 Dharma purusa gaṇadhara thuki ūpanau
 Tirthamkara updisu Dharma mahi purusa vaḍau ajana loka i mahi
 thakura purusa loka mahi uttama dharma sium kahui 16
 Purumu Varuṇasi nagarum Sambadhana ravanam rupavanti kanyā
 nam sahasra jbhaheraum hūm 17 Taubai tehe karave te
 rajyalakṣmī vipasati nī rasi ekana Amgavira putrum garbhi rihum
 humtam rasi 18 Tha loka mahi rajapuruse stri gharu mibi
 thuki saghalauti i ghara naun sara lijai jipim ghari purusa nathi 19
 Aacaram loka hrām gharu jayavivam sūm puṇa atma sisumya
 bhalaum, ihum Bharatacakravarti Prasannacandra raji dṛṣṭamta
 20 Asamiyama ne sthinake rahat i rahum vesa i apramaṇa
 vesa palati purusa naum saitaum humtrum vesa kisum na marum
 21 Dharma hrām vesa rasi, haum dikṣi chaum vesum kari
 isum śamkai, namargi padata hrām vesa rasi jima rija loka nam
 rasi 22 Ātma juna śubha bhavi athav i asubha bhavi rihum
 isum atma ji jina, dharma atmasakṣi, te vivekum atma tima
 ji karai jima atma naim sukhavaha hui 23 Jipam jipam
 samayi jiva jipam jipam bhavi varitai te jiva tipam 2 samayi
 ruḍaum athava padūm karma bmdhrai 24 Jai alaukarum
 dharma kuta tau Bhūbhūti tādhi tapa vae kari sedā pam dū humtau
 varasa disa nūdhira humtru tima dukkha nī pūmata 25
 Apari buddhi nū samkalpam cūtavum chai jipam apai minasum
 rium chai jipum chvā sisum guru nī upadeśa pavi paralokahita
 kum lijai 26 Stabha apinamtau kṛtaghni vinayarahita
 caravum apapapam prāṇai guru pratim namai nahim e dhujana
 nam mudi isiu jiv loka i mih apav idā pamai 27 Ketaliaka
 atpura Samitkumari cakravarti nī parum tloḍai lujlam jela

karanatau deha nai visai ksarum ksarum hani isium devatne teharam
 kahum 28 Lavasattima vimanavasi pancama anuttara
 vimanavasi i deva jai cyavam tau samsara mahi citavitaum
 thakataum sum sisvataum 29 Te sukha kima kahu jeha
 sukha rahum ghanai i kahum dukkha asrayai anai je sukha marana
 nai chehadai samsara bhamva naum karana hui 30 Koeka
 jiva updesane sahasre bujhavitaum humtau pratibhoda na pamaim
 jima Brahmadata cakravarti anai Udayi raji nai maranahara jima
 31 Hathia na kana ni parum camela rajyalaksmuni anachamdi
 humtum apana karma rupia karcara nai purum bharia jiva narikum
 padaim 32 Jiva tanam isiam papicaritra boli na sikum jima
 kunaekum bhilum éri Mahavira kankali puchium he bhagavan je
 te te teha ji bhagavanita kahaimchum tujharum ehaji utari te
 tehai je tahara citta mahi chai 33 Urvati hrami sici parum
 apana dosa padivaji nai Camdanabala ne page padiyam humtam
 kevala jnaaa upanaum 34 Kisum ima boli saku jam luvadam
 nai kali saraga dharmi vartatai koi jiva kasaya rahita pani je atihim
 anera ne durvacane dipavya kasaya upasamvati te muni janivau
 35 Kadua kasaya rupia viksa nam phula phala be virasi
 kaduam kupiu humtau anera nai piduum citavai te phula anai papa
 karai te phala 36 Koeka chata bhoga chamdai, koeka anchata
 i vamchai koeka anera nam drstamtum chamdai jima Jambu
 svami bhoga chamdatau desi Prahavam chamdya 37 Gidha
 raundra i jiva pradhana dharma nai prahavam pratibodha pimiya
 disaum jima te Cilatiputra Sumsuma na drstamti mahi pratibodha
 pamiu 38 Damdhana kumarum pita éri Krsna nai ghari tima
 phali phulu humtai tarasa bhukha maya rahita niramtara tima sahi
 jima saphala hui 39 Mahatma hrum ruda bhara nai visai ruda
 avasa nai visai ruda vana nai visai adhikara nahim dharmakarya
 nai visai adhikara 40 Te sadhu mahatma jima desa anai harsa
 nai visai tima atavi mahi mahabhayi pani sarira ni pida siham
 pani asujhataum na lum 41 Skandasuri na sisya ghanum
 pilata huta kupiya nahim jani cantha moksapadartha nam karani
 panam ksama rahasya chai jehe isi huta je samaim te jana hum
 42 Vitaraga nam vacana nai sambhahvai kajagara i ana chaim
 jeha nam tatha jani samsara nau raundra parinama chai jehe isya
 mahatma jai kimai isi parum vana nam kidham khamaim tau ihm
 sum ascarya 43 Ihm dharma nai vicari kula motaum nahim
 Hanikesabala Matamgarusi naum sum kula hutum tapum kari
 svarjjiya humta deva i jeha nam sevaim 44 Ehaji jiva deva

hūi anai nirakī i hūi kida kpmi thū anu patamga pramukha
tirjaincapapauni paṇi pama, athava e jiva manuṣya thū rupa
vanta anai kurupa, sukhi anu dukkhi raja thū anai ramika thū
chaji jiva caṇḍala anu veda nau jana brahmapa thai svinnu ghara
nu dhani anu dāsa paṇi thai Pujya anu nimḍya paṇi thai mrdhana
nnai dhnnavanta thū 15 6 Iṇṇasamsari kiṇṇu niscava nalam

upann kammā ni racana sarisa kidi ceta chai jinnu navaṇṇa
rupavasa chaimi jeha tupa isū jiva naṭṭa i ni panna varitai 17

Vavariṣṣami dhana ni samūha ni koḍi sū sithum gane pūri kava
nai viṣai lobha na panna bya i caritṭa nam e nirlobhapapaṇṇu
jivvaum 48 Bhala muni amteṇṇa nigare katike vahane

pradhina dravya bhāndire aneka prakari kama bhoge nimmṭṭa
i hut i etah vastu na vumcham 19 Avavva naum chediṇṇu

bheda svajana sūmi jūjū thūvaum vyasana apad i vyasa kleṣa kaṣṭa
hāva vivada viḍḍhāṇḍi marapa dharmina thūki cūkiṇṇu nraṭi
mananau ūdega dhana thūki e sarva hūm 50 Dosa nuu sava

naum mūlagam jala pūva ruṣṣare varjūm anartha naum kīraṇa
vumum Jai isum dhana he siva tūni vahamī tau nirarthaka kiṇṇu
tapa karum 51 Vadha bhūdhana marivaum selam kadr

thana ketaliekā parigrahi natlu tau ni parigraha jī karm tnu mahitṭa
nau dharmā niscum viḍḍanibana 52 Namdisēpa tapauni sūm

kula hutaum jai rudam ncarivaum kari Vasudeva isū panna vistirṇa
vadava vaṇṣa tṛpaṇ pitamaha hū Vidy idharie tathā hareṇ salita
raya ni beṭṭe ekaeka ni sparḍum tadak i jai Vasudeva vichu te

tapa naum phala 53-4 Bala salita Raula vvaum Gayasukun a
lum apapai mastakī balum hūntam tīma karm kidi jūm mokṣi
pūṭṭan 55 Rāya tanai kuli upana jaramarapa garbhā i i

thūki bhāni isiyā siddhu dāsa na dāsa nica i tapaum sava sāmum

56 Kulina pūhilaum namum akulina puruṣa na nūm
jūm Iṇṇam śasani cakravartī muni sīghala mahitṭa nam palūṭum
nūm jūmate cakravartī siddhu teha dihiḍi nai dikṇum sūmṇya

mahitṭum nisthuraṇṇu bolavū paṇi tūhā na kupiṇ namvā
anu sūmvaḍi glāpa guṇa isū bhūṭa i guṇum kari nan nu 57 8

Te dhanya te siddhu te hram namakura hu je dīra akirya thūki
nivarty i hūnta sadgadhara samana vrata acaram jūm Śi Sthūla
Ihadra muni 59 Siddhu mahitṭa vava tana sīgha na

paṇjari sarisa loka etā jana nu isū varitā taparūpi paṇjari nu
viṣi tikṣa sadgā na paṇjari mhi paṇjarai ghāṭa i sīha ni panna
vasum isū bhava jīham sīha paṇjari hūm tūm rava na subhāṣa
cūm gami jiva vipassam sīha sūmā i hathivara ūgimam te dāsa

siba bihata pamjariṃ mahi rahaum tīma sadhu savihum pase visaye
kari aneka jīva kadartbana pamata deṣi visayasādga naum agamya
tapa rupiya pamjara mahi vasam 60 Je guru naum vacana
apramana karai anai je guru nau upadesa na lum te pachai tīma seda
pamai jīma upakosa nai gbari tapasvi 61 Mota vrata rupiū

parīta teba nau bhara upadīva atihum udyamapara siha guphavasi
muni hraum strījana nai melavai yatīpanaum bibum pare gayaum
tivarum te deṣa virati nahum anai sarvavirati paṇi nahu 62

Jai kausagga karai jai māṇa dharai jai mathaum mumḍavai vakalam
pahirai tapa karai paṇi jai māṭhuna prartbai tau mujba hraum
brahma i na gamam 63 Śāstra naum bhanīvaum guṇīvaum

tau pramāna atmi janū tau pramāna jai kusamsargi paḍū prerū
tīparthū i humtau akṛtya na karaim 64 Guru na carana agah

saghlam salarupa papa pragata karatau mahatmapanaum pamai
asuddhi na dhani nū guṇa nī srenī na vadham tetaliṃ rabai 65

Jai gure dū kara nau karanahara isū sacau mahatma Sthulabhadra
kīhū tau aṛya Sambhutavijaya ne sisye kami na khamum 66

Jai koeka karma nai upasānum kari sadacara humtau bhalau ima
loke prasamsu tau aneru dharma janatau humtau matsara kami vahai

67 Aparā caritra nai visai drdha guṇe bhari isī yati nī
prasamsa je na samsahai te parabhavi hūpau thai jīma Mahapitha
anai Pitha rusi 68 Anera nau avṇavada holai aṭha mada nai

vistarivai sadā rai karai parai laksmum dajhai kasaya nau dhani
ima sada dubkhi 69 Vigraha jhujha vīvada vacanakalaha

tehr upari alīlusa chai jeha naum kula camdradika ganagaccha
saṃgha caturvidha tehe bahari kīdhau chai isīya hraum devaloki
devasibha mahi praveṣi nathi te manī kilusnu deva thai isū bbava

70 Jai aneru koeka loka vyavaharum varjūm papa karai
bijau loi je teba naum papa pragata karai te anera nai duhkhum
dukhiu thai 71 E pamca bola atihum ujama karata i mabatma

namu thīlū karaim apāni stuti i aneri nī namda 2 jibha 3 upastha
sparsanendriya 4 kasīya 5 72 Anera na dosa bolivai buddhi chai

jebi nī isū jehejehe vacane kari aneri naum dusanadū te tisīy i dosa
parabhavi pamai eha karīpa anera na avṇavada nau bolānahara
deṣi i yuktai nabim 73 Ghaddha namam nahum guru na

chudra na desanahara guru na dosa bolaim apāni buddhum calaim
capala vanka risala chva śīsyā guru naum udega na karanahara 74

Jeta śīsyā hraum guru upari bhakti seva nahum anai habumana
untaramgi priti nahum e puṛjya isum gaurava nahum lūja nahum
sueha nahum tehr hraum gurukulavasam sūm 75 Sikha

dyatnu risāvai, vīru hūtau hiyumu kari krodha vahru, kisum
kīja na karaun, guru hrum te āla nmartha kahū, paṇi te śīya nahūn

. 76 Urvillaṇa dosa nai pragṛta karivai lajāvivaum, vacne
kari dosanum kahivaum, parabhava nūm karivaum, ghaṇaum ka-
vaum, duhubhamehun karkaśa vacana num bolivum, che guru atha
neri ne kidhe satvuru āgilā sādīcāra muni mukha rāga na bhedum,
kāhamuhā na thūm . 77 Je ahankīra nī dhanī samudra nī

parum gambhīra teha i sādhu anerā hrami parābhava anu vīyāvaum
suha puṇya dukha pīpa teha nī ksava nu artha na karum . 78

Mauā namatā nihupihāvi nury ipīra, hūsidava hasivum kari anerā
naim avahivaum tīpam rahita, vakathūm mūkyi, isyā sadhu
apapūchyā hūmti asambuddha atighaṇum na bolam . 79

Madhuraum dīvaum thoḍaum, kāji padu ahankīrahita, apato-
chaḍaum pūhūm buddhum vicārum, je dharmā sahita mahītm,
isum bolam . 80 Tāmali tīpasum sīthi sahasra varasa triṇi

sātām ekavīsavira pīṇum dhoi nai āhāra letaiu tapa kidhūm
paṇi ṇnūna tīpa cha bhaṇi alpaphala ṇi hūm . 81 Cha jivam

kāya nī haṇapāhāra vah hūmā nūu śīstra upadīsam isyā ajnana
tapasvī hrami ghaṇai tīpakasūm thoḍaum ji phala hui . 82

Jñanamum jīvam cha tīsum śīcaum samdeharahita sarīa pīcham
tu jivavacana mīrga nū jāpa ghaṇi loka nām ghaṇim kidhūm sūm

. 83 . . . Je jeha nu huyai vasai te teha hrum bhalau kahū va
ghuṇi mā ūpaṇā bīhika nam savikaha nam sukhahetu anu āṇau

mīnai . 84 Mani suvarṇa ratna dhane ghari bharu hutai śali
bhadrā mīharai paṇi anerū thākura chaī ma cūntavi vīcāra nī

icchārahita hū . 85 . Je tapa samyama na karum mīcum te
puruṣa sarīā hītha pagi isivā avayave kari ūpanasariā puruṣa tīpam

dāsapapaum pīmam . 86 . Surūpi sukumali sukha nam vogva
Sīhbbadrum aneka tapa ne vīcēe kari āpaṇau deha tūma śōu juna

āpanai ghari na ulāsu . . 87 Avanti Sukumīli malī rīa nam
cānta duhikara anu romāmer nana karaphīra, prasiddha ipīnu

deha tūma chāmdhu e ācārya . 88 Jīva anerū śarīra anerūm
isī bhūvanūm chīmdum deha rūpūm ghara isī sādīcāra sadhu

dharmā nai arthi savara chīmdū . Ekamīnu jiva chaī diva nī
dikā pīmu hutau moksa na pīmam tūhū mīcum vāimīka deha

thū . . 89-90 . . Mastaki nīlī vīdhra nu vīṇavai Metarva bhāg-
vanta tūm ānū mīkālī, paṇi tūhai te rucīcāra manuṇ kari kīpū

nahūm . . 91 . Koeka mīhīnī namī sūkadum kari bamhī sara jāi,
anu koeka vīmsalu kari tāchāi koeka stavai koeka mīhū malā

rīcīcāra te saghalūm ūpari samantta ji hūm . 92 Guru vīcāna

siddhata shagiri na uttama sisyam hram kalyana hau vayara
 celan vacanadesum isium guru nam vacana tehe vicarum nahim
 adarum ji 93 Amgule kari sarpanavi athava e sapra na
 damtasamuha gami isium guru nam vacana icchamti vamchi
 isium kahi sisyum te karya tatkalā karivaum ji jeha bhani yuktaum
 ayuktaum guru ji janaim 94 Karana na jana guru kivaraim
 kala lagi naim dhaulau kahaim sisyum te vacana timaji saddahi
 vaum tiham karanum huvaum ima cimtavivaum 95 Je
 bhavum kari nirmalacitta hutau guru nam vacana padivajai teha
 nai te guruvacana usadha ni parum pijataum susa nam karan hui
 96 Guru ni anuvartana karaim sanukula vinita ghanī ksama
 na dhanī sada guru naim bhaktivamta vasa mahi rahaim guru nam
 pasumi na mumkai susahajika isiya sisya dhaaya bhala 97
 Gunavanta sisya hram jivatam ihaloki jasa hui muma puṭhum
 kirti hui paraloki dharma sugati hui nurguna sisya hram jivatam
 ajara muam akirti anai adharma durgati hui 98 Je Datta
 ni parum amhe niratichara dharma na dhanī e tisiu nahim isi vima
 samum vadapani athava milanapanam ekaim ksetri rahitam guru
 naim vahelaim teha i kusiya kahu 99 Sunaksatra maharisi
 na sarissu guru upari amtaranga sneha kahi nau hui jnam jivitavya
 tyajum pani guru nau parabhava na sahu 100 Pachila bhava
 ne punye pretiya jnanadika laksmi nam sthanaka avatai bhavi
 haṇḍahara kalyana chaim jeha naim isia bhavya jiva devata para
 matma ni buddhum guru naim sevaim 101 Guru ghanam
 sukha nam lasa teha na denahara dukkha saya thuki mumkavanahara
 e samdeha rahita nam arthi Kesi ganadhara guru anai Pradesi
 raja s sya te biha i drṣṭata 102 Pradesi rajum tima narakagati
 jaiya yogya kammi kidhai humtai jam deva nam vimina pamum
 te guru nai prabhavum 103 Dharmamaya ati bhalam boliva
 nam kari a anai guṇa tehe sahita isie vacane sisya nam mana palha
 latau humtau guru s sya naim sisa dhi 104 Uramini nagarum
 kalik icaryum Dattaraya agali jivitavya pana kari udi apanai abhi
 prayum śrīra i chamdum pani papamaya vacana na bolum 105
 Sutra tau kuḍaum artha tau pragata sacaum dharma anakhatu
 hutau avatai bhavi dharma nam pumvaum hrai jima bhagavanta
 śrī Mahavira hram ekaim asatya vacaum vistara jaramaruprupi
 smudra hui 106 Dav bhava naim deśadivam roivam para
 stri na hava bhava bhaya rajadika tru isie jivitavya na vinasī ne
 karipahare sanukula pratikula upsarge sadhu maraim paṇi vrata nau
 bhara viradhaim nahim 107 apanam hita tapa samjima

sev itau hūntau anai dīnabahuṃnā idikūni apān i hut i n i acarayaḥa-
 nūni prisaṃsatāu jiva sugatī pūmai jima sutahira n i dana nau pra-
 saṃsanahara Hariṃpatu anī Balīdeva e trippu paṇcamai devaloka
 puhut i 108 Purvīm Purāṇa śreṣṭhīm atī dohūḥum ghaṇi
 kila hgu jūm te kaṣṭa kalhūm jai te kaṣṭa dāyapāri hutāu īqām
 jūm sīṣīm rahīm karita tū saphala hūta 109 Kīraṇūm
 ekūm sthānaki rahīm hūtaū atīh udrūmūm karī vatna karīvūm
 jūm te Saṃgūmasūri vādī tūpūm kili ekām ksetrī rāhat i saprībhīva
 hūa 110 Nīhkarāna ekūmtūm ekā ksetrī n i rāhāyāh ir i ghara
 anai gharaṣūṇa nū vīṣi jai maharāṇū e īṣūm bhavā karūm te vīl i
 va li papa krodha m m idika dosa teha nū melay i kīma nāhīm pādīṣūm
 j i 111 Jiva āṇavīṣi nāi ghara nū ghara vibhāga nūm
 j ihvūm vādīkoṭṭi nūm karīvūm kīma hūi tū avī i ūm
 vīṣi te ekā jivā nīkīvā chedi nū yatī tūma avīṣi nū mārḡ
 pādīv i 112 Nīrūmā i yatī hūm thodāu i ghaṣṭha nū
 j arīvā pīpa hūḡḡai jūm te Vāṣṭrī īṣū nūmūm rīṣvāra
 Cāṇḍapradyōta rājūm hāṣū 113 Strī nūm avelūm
 upīṣṭrāvi avīvūm vīṣūm hō strī nū vīṣi nēhō strī nū
 sūeha raivai aroṇā strī sūm saragā vātā nūm karīvūm sāvāṇā
 strī sūm sūḡi anai ghara n i aloṇā nūm karīvūm etīl i lōh
 vātī nūm tapāṣi anai vrata phedūm 114 Vyōṭīṣa grāha m
 vātā nūmūṭṭā hōrāṣṭra akṣarī mupramukha kāṇṭuka nēṣṭha nē
 sthāne grāha nūm sūmūkula karīvūm adeṣṭā devatādika nū
 bhūkūmūmēhūm rīṣṭi nūm karīvūm etīl i nū karīvāi karīvīvāi
 anumodīvāi mahatīm nūm tapā nū kṣīva hūi 115 Jūm jūm
 jvōṭīṣādika nū sūmūmūḡḡa karai tūma tūma kṣāṇi kṣāṇi adīl i k
 prāvṛṭṭi hūi thodāu sūṇḡa ghānū thāi pāchāi te sūṇḡa nū karīṭhā
 hīrā gūre vāṣṭrāu hūmīṭṭā sūsthapayūm nā pāmūm 116 Je
 mātātūṭṭā uttara gūṇa nīhāṣūddhupramukha elūndū t i tīṣṭāi
 kīlūm mūlīgūṇa mahāvṛṭṭā jūm chūm jai jūm jūm prāmūḡḡa karai
 tūma tūma kīṣāṇe gūṇā thūkī cūkāvū 117 Jātṭapāṇūm dīṭṭ
 mūmū thūmā pīhīvājai sāvārī nū vīṣūm dīḡḡhapayūm nā mūmūm
 te upāṇūm kīyā sūṇḡa jūm Cūṇḡaṭṭamūṣāka rājūm sādīḡḡūm
 118 Tīḡḡa tīḡḡa thūkka tarīṣā āṣṭvāṣāli thūmū īṣū upāṇā
 j īṭṭā kṣēṣā upāṣṭṭā etāṣūm jē sal i teha nūm dīṭṭmā anai jē
 m cālā cītṭa te tapā īṣārā 119 F vīṭṭarīḡa n i dīṭṭmā jvātā
 ḡḡā tīṣā dīṭṭmā nū vīṣū mīṣāli hūm māḡṭṭmā nūm kālīvūm
 kīṣūm īṣūm alhīkārī Kāmāṭṭmā nū apālārānī Sīḡarīṣām lā
 sūm dīṣṭūntā 120 Kāmāṭṭvāṭṭ vākḡ ḡḡāṣṭhāi thāḡḡāu devē
 īṭṭāu lāṣṭī sarpā rīṣṭārī nūm āṭṭāṣārī nū upāṣṭṭe tapā nā gūṇā

thiki cūkavi na saku 121 Ketālā aviveki jiva visaya anabho
 gavata i ajāniva tau narakagatim padum, ūjanum loka ūpari kupiu
 ahāra nau vanchanahara rāmka teha ni parum 122 Guru
 kahaim chaum bhavya jiva pratim, he jñānādika guṇa nā āgara
 bhava ne lāse duhprapa janma jara marana rūpiā samudra nā ūtāra-
 hara vitaraga na vacana nai visai ksana i pramada ma karisi 123
 E jiva jam sācaum dharma na lūhaim lahī nai jam moksābhilāsa na
 pamaim anai visaya sukha nai visai asakta thāi, te rāga dvesa naum
 dusana' 124 Teha karani, ghanā guṇa na nasavanahara
 samyaktvacaritra nā guṇa na vināsanahara papi rāgadvesa nai vasi
 na avivaum 125 Samartha i vajari gādhau i dūh-viu hūmtau
 te anartha na karaim jam e hiha i rāga anai dvesa anajitā hūmtā
 karaim 126 E rāga dvesa iha loki kasta anai apajasa anai
 guṇa nau vināsa karaim, para loki sayara nam mana nam duhkha
 ūpam 127 Aho uttamo, jou e dhig nimdya akāṇ jam ragadvese
 kari ghaṇaum anai kadūu padūu jeha nau rasavipāka isum phala
 pamai, e jiva isum jānatau i hūmtau rāgadvesa naum kārana teha
 ji akaja sevai 128 Jai jaga mahu rāgadvesa na huta, tau kūna
 duhkha pamata, athava piyare sukhe kari kahī naim āścarya huta,
 athava kuna moksa na pamata 129 Ahamkari, guru nai
 ūparathau anarthum pūriu, mārgi na calaim te locādika kasta nau
 samuha phoka karai, jima Gosalau 130 Vacani kari kalaha
 naum karivaum, āpanapa anai anerā naim krodha naum ūpajāvivaum,
 ghayī naum karivaum, rajakuli jāivaum, isum sahaja chai jehi
 naum isiu jiva sada risaim pūriu hūmtau phoka caritra palai 130
 Jima vacana nau davānala prajvaliu hūmtau utavalau 2 ksana matrum
 vana balai, ima kasāya nau parinama pamu jiva tapa anai cāritra balai
 131 Kasāya nai gadhai halui parnāmaviseśum kari kahia thiki
 vali adhikau athava uchau tapa nau ksaya hui, tauhai vyavahara
 matrum vicilā vaha nā madhyama parinama āśrayi bādara vṛttum
 ksaya nūm svarupa bihum gathāe kari isum kahū 132 Kathora
 gali nai vacanum asa divasa naum tapasamyama nīngamai, adhiksepa
 jati na kula nā marma prakasa tau māsa divasa naum tapa hanai,
 sapī detau varasa disa naum tapa hanai, lakadai lohadaī ghāya
 karatau hūmtau jamarā naum tapa nīngamai, athava agla naum
 jivitavya chedai tau jamarā naum tapasamjama haninai navaum
 pāpa karma samcai jurum pāpa karmum jiva pramadabahula hūmtau
 samsari bhamai 133-4 Śapa nūm devaum, āngulum kari
 nirbharchivaum, doraḍādike pidivaum, parabhava nimdivum,
 etala bola paraloka nā jīṇa mum Dīdhīprahari mahātmā nī parum

saham 135 Haumi inam hanu teha bhavi valatam mahitnā
 teha nam bhavam nahim, śāpa dīdhai hūmta valatam śāpa na dum,
 mīriti i hūmtā Sahasramalla vati ni param saham . 136
 Pachulī bhava ne karne nupivī kumānasa nī mukha rūpi dhanusa
 thaki nikalyā vacana rūpī bāna ksama rūpām sedam valatām
 mahatma nam te na ligi, na lāgama na ligam 137 Ramka
 śvāna pahaṇu āhāṇu hūmta pīśṇaṇi jī dāsvī vachai paṇi
 linikhanalāra nī karaṇvāra nī karām, anai sūha bīpa pumī nai
 bīpa kuṇam linikham uma bīpa nī utpatti joi, anai bīpa nī nam
 khaṇṇi ira sīmhan jū 138 Pūrva bhava mam tura rūdaam
 karma kām nī kidhaam, jūm karām karī mujha nam samartha
 i pīdai nahim, lavaḍam kṣam athava kaḥi ūparī krodha karām,
 dhura purusa una vicāri vahala nī thām 139 Skanda kumara
 hram mahātma thavā pūtham pitā Kanakaketu rājā sneham ūjalaam
 chaitra dharavai tuhai te Skandakumāra vati sagā ne sneha pise
 bandhinam nahim 140 Vibīpa nau sneha gīdhan, teha
 pūham chorū nau sneha gīdherau, teha thaki bhīrvadika valam
 nam sneha atilam gīdherau, e sneha vimistam gahva chai teha
 bhānī atilam dharma ūparī tarase mahātma e sneha chāmḍu
 141 Parām īthia nī ajīva nam sagā loka nī sneha nam sambandha
 ham, paṇi samśira nā antya svabhāva nau niścayī teha nī jana
 nam savisaam ūparī sarisam citta . 142 Vibīpa bhū kalitra
 beḷū nutra svajana e ih loka jī ghanī bhava anai mana nam dukha
 karām 143 Mitā āpaṇi buddham citivī kaḥi apasjhatī
 putra nam anartha karī jūm Culmī mītina Brahmaḍatti beta
 nam anartha cīntavī 144 Pitā Kanakaketu rājā rājya
 nai vasi tarasū hūmta putra hram saghalam anigopamga nam
 chedivam kadartham padivam kidham 145 Visavaśkha
 nī rīga nai vasi hūmta rāudrapaṇam lathiyarī lei bhāi i bhāi nam
 mārī jūmte Bhīratesvara cakravartī Bihubali bhāi nam hūmva
 nai arthi cakravatna lei dhīva 146 Kalatī paṇi pūmca
 undivā nī vikāra ne dose naḥi hutī patipāpa bhārtīra nam mīvanam
 karī jūm Sūrvakantī rām te Pradeś rājī bhārtīra tura vasi dei
 mīrī 147 Jūm āpaṇī amga thaki ūpamam Kōmī rājūm
 kṣvika samyaktva bhāṇi mokṣasāukhya nai visaya ūtalau putra
 Kōmī valham chai jeha nam nam Śreṇika rājī ksavi pūmḍa vīva
 . 149 Lobhī āpaṇī kārva nai vasi ūtalī nutra āpaṇam
 kījī karī vavari thām jūm Candragupta rājī nai guram Cāpāka
 mūhataim āpaṇam nutra Parvata rājī mīrī 150 Svajana
 paṇi āpaṇī kājī viladai bhūmta Maśkarām karī niśthura anai

parusa vacanī karkaśa thām juma Pharasurama nau kīdhau sāta vāra
 ksatriya nau anī Subhūma nau kīdhau ekavīsa vāra brāhmana nau
 ksaya hūu 151 Niramtara khalā muni kutumba ghara āpanām
 sukha saga anērā loka nai visai anaādhārūm vihāra karaim juma
 bhagavanta ēri ārya Mahāgiri 152 Rūḍai rūpum utkaṭa
 yāuvanam guṇavanta kanyae sukhe ghara nī lakṣmīm suvihita sādhu
 lobhi na jaim, thām ēri Jambusvāmī e dṛṣṭīm 153 Moṭai
 kulī ūpanā rājāna nā kula naum mukṭa samāna isiyā 1 bhala mahātmā
 ghaṇa desa kula na yatī jana mahātmā nā samghaṭṭa parasparum
 śikṣa naum devaum athavā sāmkaḍai upāśrayī rahivūm sahaum
 Metha kumara nī parum 154 Parasparum samkoca sukha
 thodaum bhūsataramum karī sayara nī pīdā sārana kāja kariva nūm
 samkharivaum, vārana pramāda karatām varivaum, kahu anakidhai
 madhura kathina vacane sīsa naum devaum gurujana naim vasivartī
 panaum usasa nāsasa ṭālī bijaum kami kāja guru anapūchum karavā
 na lahhaim, gaccha māhi etalam dohilam 155 Ekala naim
 dharma kīham tau hui, āpana mana nai abhiprāyūm hūdiva nan
 huddhi nau prasara chai jeha naim asasīā bhanī ekalau sium kāja
 karai, athava akāja kuma chāmḍai 156 Ekalā naim navā
 sutra artha naum pīmivaum samdeha padu pūchivaum, pramādi
 padiyam prerivaum, vinaya veāvacca nūm karivaum maraṇa nai
 amtoi āradhana kīhām tau hui 157 Ekalau nirdosa āhara
 nūm levaum ullamghai, nurbhayapanam asūjhataum 1 viharai, ekala
 naum asatī strī tau sādā bhaya, akāja karanabhāra hui tauhai ghanā
 mahī lajaim karī na sahaum 158 Vādī nīti laghu nīti pittum
 mūrchedī lagai vayuvikara visūcīkāḍike vihvala kīdhau pāṇī nai
 thāmadaī vyagra hatha hūtan ekalau jī te paṇī naum bhājana lāmsai
 tau atma samyama virāadhanā hui, athavā tinum bhajanī kīdhai
 uccaradīka karai tau śasana naum hinapanum karai 159
 Ekaim divasum ghanā rūḍā paḍūā jiva na parināmī hum, ekalau
 paḍū parinamum parinamū hūmtau jī kamī kārana lei nai samjama
 chāmḍai 160 Ekākīpanaum saghale tīrthamkare nisedhūm,
 te ekakī deśī bija jiva pramādi paḍaim e anavastha dosa hui, sthavira
 kalpa nau acāra bhajai, hu isum vicarū, gadhau 1 sāvadhāna ekalau
 thodaī kalum tapasamjama hanai 161 Varamganā, aparinīti
 motī lanya, jeha nau bhartara videsī gayau hui te, bālaramḍa,
 pasamḍaroha, masavāsini pramukha asatī, vāhūgi pramukha navayāu
 vana dosā nī bhāryā desanahara naum rūḍa parinama naum ṭalanahara
 udāra rupa chai jeha naum isi je strī dīthi hūti mana mohai, atma
 naum bita cimtavatā sādhu e saghah strī vegalī chāmḍaim 162-3

Sanyaktvadhari : siddhanta nau jana : atihum visaya riga nam je
 sukha teha nu vasi humtau samsara nu samkati paisai, tau guru
 kahaim chaim he sisya upaim adhikari tujha rahaim Satyaki vidyadhara
 nau drstaita 164 Bhali caritrai nam vastridike kari puja
 jruum : vanidivau gupa nuni stavivau samlium nshivaum etala
 nai vasi ekamantu jiva palidum hamlium karma dluhau karai
 si kropa mahatma ni pruum jima si kropa maharjuni adlara
 srihara mahatma nam vundum detum satama : narak jogum
 karma tili trija narak jogum kilihaum nraum kasyika sanyaktia
 upajum 165 Malatma nam samliu jruu gupa nai stavivai
 namaskarivai : sriari mitalha tanu puchivai ghara kili namu
 uj rjuum asubhi karma krapu virahum thi 166 Ketala
 nra alavabhava dharinamita atihum sava jiva nam soliamari
 lila siya garujana hram samvega upajivaim jima nava diksita
 sisum Camdarudra guru nam samvega upajivum 167 Jiva ni
 luddhum hihili nu lrapahara koeka kuguru bhale siye pravaru
 ni Vijayasuri ne siye suhara mahi dithau kuma suara kale lili
 pravaru isum svapna tehe dithum 168 Svayamaramamdri
 ave hute pachli : lila ne siye Rijane te Angiramaridika guru nu
 jiva visami samsara rupi samudra mahi bhamtau bharmu bhariu
 iradatau umta thryu dithau 169 Samsara rupi sadaim
 lhumda sura sumina jiva samsara mahi devaloka moksa thiki vami
 vami na ciustavaim anaim ketala balikarmu jiva suhara nu prati
 lolum Puspaculi ragi ni prum bjhruum 170 Je sidhu
 cheluli kili pūraum taparajuma sevai te Annikaputra Suri ni prum
 tloji kili mahi upajum kya : dhai 171 Sukhu jiva tima
 bhoga na el undu jima dul kluu chamjai e sotum Cikanu karmum
 vj ipu humtau sukhu anu duhklisu eka bhoga na chamdum ihm
 l dukarum upaum ji krapa sukhdulhka krapa nam 172
 Iura cokra irti ex : jau parigraha kapa mahi chamdai tima al h gu
 kuludhi dramaka bhicari bhica mgiu : nam gaparum chandi na
 ekum 173 Kaji Cil tiputra nu deha : lari ni prum
 kidru papi tuihai tigrum Cilutiputrum teha kidi uj iri tlojum :
 manrau dvesi na calivu na kidru 174 Je vati pr va jate
 kidi : nam padum na vimeham te nil papi vati aneri moji jiva
 nam kuma paliduri karai 175 Vitaru na miga na
 ajara prara ni leparu siya ghara na karapahara nam papa nam
 phala narak lika jupati vati paduri na karai 176 Jiva
 n m t jivam n : nam kedi kalavika nūm devaum parak : dhana
 : am : olavavum ita l ka eka vati kiliha nu sarva prakarmu thodau

udaya vyavaharamatrum dasagunan hui 177 Gadhai dvesi
 humtai te vadhadika nau udaya sayagunau lasagunau kodigunau
 kodakodigunau eha thiki adhikru pani asamkhyatagunau hui
 178 Ketala ajanr inaim arthi isium tribhuvana naim acherabhuta
 sotaum alamhana avastamha in atigrahe anasedium sayara chai
 jeha naum isi bhagavanti Marudeva svamini jima muktum puhuti
 tima amhe jasium isium avalambana na levaum 179 Kami
 vrsabhadika vastu kunum eka ksetri kunum eki kah eka jiva karma
 nau ksaya ksayopasama isi labdhum kisa eka sarisa padartha vrsabha
 dika naim jnapanadika tehe kari pratyekahuddha hum isi a pratyeka
 buddha pana na labha psvabhuta guru na upadesa pasai kami eka
 vairagya naum karana desi je apahani pratibodha pamum te pratyeka
 buddha kahum te in cauvisum cyari hua Kalimgadesi karakamdu
 raja naim vrsabha thiki pratibodha pumcaladesi Dvimukha raja
 naum thambha thili pratibodha upanau Videhadesi Nemiraya naim
 stri na kamkana thili pratibodha upanau Gandharadesi Nagati
 raja naim amba thiki pratibodha upanau 179 Jima ahagi
 jana mdhana naum pamivum vamchatau humtau teha nai levai
 udyama anakaratau loka mahi ladhaum i mdhana nimgunai tima
 pratyekahuddha ni laksmi vamchatau jiva ujama na karau tau moksa
 nidhana na pamaim 180 Sasakabhasika bihum mahatma ni
 bahina Sukumalika mahasati ni tisi gati samhala nai indriya nau
 tam visasa na karivan jani lagai dharmavanta dhaurum hadarupa
 na thaim 181 Gaddabha umta ghoda vrsabha mata hasti
 vasi karatam sohila pani kevalru eka apnau atma amkusarhita
 hutau dami na sakum 182 Apnau atma apahani samyamum
 tapum kari damru humtau hhalau puna anere loke bamdhivu
 kuivai damtau humtan ma husm 183 Atma ji damivau
 niscum atma ji damatam dohuru atma damru humtau iha loki anai
 paraloki sukhi hui 184 Atma sidi dosa sahita humtau kevalu
 nirantara padua parinamavanta na hum kintu mokalau mumkru
 humtau loka anai siddhamta viruddha akaja nai visai pramada karai
 185 E jiva karpuradike puju vamdru vstradike kari puju
 samham uthivai satlariu mathai batha cadavivai pranamiu acaryu
 pada naum devaun kari motai mahatvi cadavru humtru tis um kamel a
 akaja karai jima apnaum mahatva naum sthanaka vinasai 186
 Je sila mulaguna uttara guna anai pumca mahavrata gharun phala
 nam depahara lopi nai visaya sukha vamchai te bapadu hadubalau
 kodhi dravya vadum lagupi rua nau asiru bbagi kaudi visahi
 187 E jiva mana cimtave hua naim gamate vamche sukhe

kari saghalai jīvatayama samtosī na sakum . . 188 . Jima svapna
 māla anubhāvum sukha suhapā nū samaya pūṣṭhina nathī, ma elia
 i samsāra nam sukha gum hūntaum suhapā samīna thī . . 189 .
 Mathurā nagarūm timajima siddhānta māhi sūmbhālu tisu siddhānta
 nū pīrasī karivū nam kasutau, Manigu iu nāmum ācārya nagara
 nai khali yaksa hū , te yake āpanā śārya suvilita jana namu prati-
 bodhā anai hiv um kari gharum jhūrai 191 Te ācārya ium
 jhūrai , mūm ghaṣṭhāṣa tau nūmkali nai vitarāga nau updisu
 dharmā na kīdhuu, riddhi vastrūdika nī sampada, rāyā rūḍā āhāra,
 sūta sukumīla śāyīdika nūm sukha teha nai vīsa gurūpāṇum
 adarapanum ātmī cetia nāhū 192 Hā iu dharapanum
 cītrā nai vīsa śithilapanum kari hum jima rāhu tima saghalai
 āṣākaśāyī gayai hūntai hūm nblīgum sum karisa, hiv ulūm kevalum
 āpanum śocaum 193 Hā iu sedi re jiva pāpī api ium
 vicīrū , bhava ne līse duḥprāpa ium vitarāga nam śāsaṇa lālī
 um apūrūdhvā jātī ekendriy idika teha nī je yoni teha nīm gharum
 samu caturāśī līsa jivayoni mīlu bhavisi 194 E jiva papu
 pramūḍa nai vasi hūntai samsāra nūm kāya nai vīsa śamālā chā ,
 nam duḥkha āsānu nahūm , sukha pūrau na hū 195 Jai
 tapasanyama nau gharu udyum na karum tau paścattāpa kari
 nai thoḍau ādhāra , Śrenika rājī tau tima paścattāpa karitai hūntai
 pūhū samantā narakāvāsa gavau 196 . Ium jivum bhava
 nam samu nai vasi je śārya chīdīm teha thūki anantamai bhūgi
 thoḍe saghnam i tribhuvann pārum hāi 197 Ium jivum
 pīchule bhāve mūmkā nakhā dānta mīmāśa keśa haḍa tehe kari
 kīlāḍa nam meru parvata jeyndī dhara thūna 198 Humamta
 malayācalā meruparvata samkhyātā dvīpa samudra cīta narakā
 pṛthvī teha śrīśī athavī teha thūki moṭī dhara śāyā ahara ium
 jivum bhūsa hūntai āharā hum 199 Ium jivum unhalā
 nai tūpma pīdum hūntum jūm pīma pīdham, tetalum paṭī sagī al-
 kūe talāve nadī samkhyāte samudra na hum 200 Ium
 jivā ananta kaktīm anadi samsāra māhi aneri 2 mā nam thūna
 pīdham te samkhyātā samudra nī paṭī thūki ghanam hū . .
 201 . Ium jivum anantai līla bhavataum elia jagā mūlu bhoga-
 vāḍa sulha kama bhoga vīrya pāmī i tū e jiva vīrya nam sulha
 apūrya jivum nam mīna 202 Jiva ium jivā detai jū
 bhoga riddhi namu samvāum śārya dharmā nam phala tū e jiva
 vīrya nam sukha apūryajivum nam mīna gūḍham vīrye molūna
 manā ium hūntai e loka pāpa kāya rāga karu 203 . E vāta
 jīoli cūrtai jūm jūmā jārī maraga thūki ūpanam duḥkha vīsa

tau hu, taū loka visaya thūki viramai nahim, tau motaum e āścarya
 kūḍa ni gamthi subaddha chodi na sakum 204 Sahū isium
 jāpai jam maru ji amaratām i hūmtām jarā rūpa naim vināsu, taū
 loka samsara thūki ūbhagru nahim, aho hhavyo jou, jiva naum
 gūjha jāpium na jaim 205 Dvipada manusya caupada dhora
 bahupada astapadādika apada sarpadika laksmīvanta nirdhana eha
 naim aparādha anakidhai pāpiu apaūsanaū dāiva harai marai

206 Jinaim marisu te divasa na jāniūm, saghale jive anavāmhate
 marivaum ji isu chatai e jiva āsa ne pase gadhau rindhru hūmtu
 yama nai muhi padu i āpana atmā naum hitūum dharma na karaum

207 Samjha ni ratadi anai panu na papota sarisaum anai
 pomin nī pana ūpari pāni na bimḍūā nī parum camcala jīvitavya
 yāuvana nadi na pura sarisaum, taū re papia jiva taum isium kāmī
 na hūjhaim 208 Isium jānu je je avayava apavitra e sūgāma

nāum, eha bhani jinai avayavum lāju te te avayava vāmhchai, ihām
 kevalūm kama ji vayari 209 Saghala i unmāda naim ūpajiva
 naum thāma, motau unmāda saghalā dosa nau pravartavanahāra
 e kāmagraha kāma thūki ūpanau citta vibhrama dusta pāpiu jinai
 jaga saghalaum vahūm . 210 E kāma je sevai te sium lahai,

ḍula num bala hārai, dubalau thai, mana nau ūdega pāmai, anai
 apaṇai dosum kari duhkha pamai 211 Jama sasa nau dhaṇī sasa
 samḍohalatau duhkha sukha kari mānai, mohum kari ākulā mānasa
 kāma naum duhkha sukha kahaum 212 Visaya hālāhala visa

samana, visāda cosaum visa simgi visādika āharaḍaum pītām hūmtam
 cosa visa nā ajurṇa nī parum visaya sukha ni visūcikā ajurṇa hu

213 Isi parum e jiva himsādika athava pāmca indriya rūpa
 pamece papra āvivā ne mārge ksaṇi 2 pāpa lei nai cihum gati nā duhkha
 nā chehī lagai pachai samsāra māhi hhamai 214 Jehe jive

pīchilai bhavi punja nathi lidhām, vali je hivaḍām dharma na
 sāmhhalaum, je sāmhhali nai pramada karaum te jiva saghali gati
 mīhi anamta pherā karisum 215 Je mithyātvī nīca puruṣa

te anekā dharma ne upadeṣe preriya i hūmtā bāmdhūm nibiḍa karma
 chai jehe isia hūmtā dharma sāmhhalaum panu karaum nahim

216 Eka uttama jiva pāmca hola himsādika tūhi naim pāmca
 mahā vrata bhāvuni rāsi nai karina rūpa rajum mūmkāṇa hut
 utkṣṭi mukti gatum puhutā 217 . Jnāna darśana caritra

tapasamijama pāmca samiti trinpi gupti ūloṇa upasāma utsarga
 apavāda dravya kṣetra kāla hhāvanā niyama saddahvaum acarivaum
 etalā bola nai visai niramtara ūjamāla anai dosa rahita ārāha leva
 nai visai rahiu chai je teha naum janma nnai teha nī dikā naum

jaina samsara samudra naum tiranahara hui 218-19 Je yati
ghara ghara ari vibhaga teha na arambha nri visai sakta viradhava
tau chri jiva nikaya ni vayaridravjadikavanta samvamsi tehe kevalum
paluhum ghara muinkai nai nav i ghara nau prasari kidhau 220

Jiva siddhanta viruddha akaja karatan humtau gilhaum cikapanua
karaia baundhai anai samsara vadharai mayim kari gotum karai
ji 221 Jai susudhu patita mahatma naum kamli hu tau caritra
lopa thi athava ne laai tau adhara pisai satira aau uccheda hui
pasicha siun saukraiaa raluvarum ji vrata lopa kalu teha bhait
pisachi siun anamulvaum ji bhilalauai 222 Saghale tirtham

kare hinacari pasicha siun bolivum ekaim upismyi raluvarum mana
nau visasa paricaya vasthidika levi deva nau vjavahara e macedhiani

223 Pasicha ne parasparum vikathadika ne bolive hasa thuki
upane romance kari dharna dhyana thuki cikaviu humtau mahatma
pisachi mahi halma valau hui 224 Lokai ni hu jima ku
mapasa nau samarga vallau chai jeha naum anai dusia itara ni vesi
karai anai atilum dyutadika vysara sevai isiva jana naim bhaitu loka
nunda tuna caritra nri visai pramadi anai vilhau pisachidika loka
chai jeha naim isiv i naim sadhu jana nunda 225 Te pisacha

ni sangra nau karagihara yati sadi i samkau hihai savihum naim
parihlavai jogu hui viradhium caritra chai jipaini vidhu jana
naim ananamatau mui humtau vali durgatum jai 226 Girisuka
puspasuka e hihum suda aai drestanti dosaguna naum karaga adharma
uttima ni sangati teha ni vidhu nri japi suvihita sidhu shirahita
aani varjai anai upapapam caritra nai visai ujamayanta thai(vaum)

227 Pamea mahavratadika mulaguna pamea sinitvadika
uttaraguna teha thaki je usaanu usanna pisachadika teha naim vatli
karaga pitai nai vundani prai je pisacha i paramartha ai japi
hum te suvihita sadhu aum vandit im varum 228 Pisachiu

suvihita naum vudavatai humtau tuda marga tau apapapum
cikavai ji te mursa mahatma nri aani sravaka nau e lili um marga
thiki cikui hui tau apapapauai kamli ni jipuri 229 Hiva
sravaka nau dharmu sattara gathie kahai chai Sravaka ubhava
kali vibhaga samjhami api ekela tau madh yilni etalaim trkali
Vitaraga naum humba vundai stavana thui nri lharavai lili hu lutan
apapa ghara nri dev lai athava jiarpe sili vitarga ni pratima ni m
dhupa phila gami lha kalu sravaki kajara keara kasturi jruukla
tehe kin paji i ari visai djamala hui 230 Dharma lai visai
aicala anai samkarahitapanum i ekali lili lili elai j i r n i m s avaka
aneta deva naum ananamatau luntai gali pachali anai liti artla

chaim jham nai visai : na paradarsani na siddhamta nai visai racai
 nahum 231 Paradarsani naum aneka prakari thavara jva
 num vipasivaum desi nai sravaka jina dharmā tau Indra sahita deve
 pari cukavi na sakum 232 Śrāvaka sīda : mahatma uam
 vandai dhukadai thai sevu siddhamta bhanu sambhalai pahlau
 bhagium gupai anai loka naim dharmā kahai 233 śrāvaka
 sila dharmā kriya nau bhava anai pamev annvrata niyama tripi
 gunavratā cy in śikṣa vrata teha nai visai niscala hui posaba anai
 samyik dika cha vāsṣyaka nai visai anakhalu hui madhu madya
 mimsa anu vāda pipala umbara kakunbara pilakha e pamev vṛkṣa
 nam phala anu bahubija vaungina pampotadika aneka phala nai
 visai etalum bavisa abhakhya na visai etalum batrist anantakaya
 na visai nivartu hui 234 Śrāvaka pari karma pinara kar
 m dāna pramukha kuryavasye kari ajiviki na karum anai paca
 khina karivai sīda ujama para sarva parigraha naum pramūna karai
 aparidhi papa teha : samkatan karai 235 Śrāvaka vitrāga
 num dika kevala jnana mukti janma e kalyanika in bhumi vandai
 tihum vitri karai laksi uparjanadika ghanā guna isia : mahatma
 ral ita desi nai visai na vasaim 236 śrāvaka paradarsaniya
 muthi itai naim mastakum namivaum puṭhi picchali guna num
 vasavivaum muha agali vakhanivaum rigi mana nau inela vāstra
 dika kari atkari sambhain utluvu puṭhum jai va sanmāna bhojana
 dika tau dāna praprasādividika talu 237 śrāvaka paluhum
 apinajum milum mahatma naim dei nai prebai jimai, suvilita
 mahatma ni apahuntum disi samhrum joi mahatma ni vāṭa joi jimai
 238 Je bhajanadika mahatma naim kalpatam sujhatum
 kunimeki thinnu thoḍaum : dīdhaum na hum tihum e vidhi, jistum
 kahum el u tisai : na karahara lali śrāvaka te na jimaim vāstra
 dika na vavarum 239 Upasava pati bajavāṭa pitaladika
 bhitaripi usadha vāstra pati ulasa tumbadika śrāvaka jai pura
 dravya nau dhara na hum tau etali vastu thoḍi : mahi thoḍi du
 240 Pajusava parva trinpi caumisani caitra anai aso mase
 ni athali atli um cūlasi pramukha parva titlu che divase śrāvaka
 sahalai adarum kari vitrāga ni pija tapa anai posaha vinayadika
 na visai hui 241 Mahatma vitrāga ni prasada pratima
 num p jua na karavāṭa viru : na lolanahara num tathi vitrāga
 na śikṣa na anu abhuta teha num śrāvaka sarva bahum varai
 242 śrāvaka moṭi jva ni hum sa thiki nivarti hum saṭi mota
 soṭi na bolu : thiki nivarti hum cori thiki nivartu hum para
 etri na gamana thiki nivarti hum, ananti tpe : chai jupam ghaye

dose kari vā ipu naraka gatum jivā nau marga isyā gharu parigraha
thiki viramū humū 213-4 Jai śrāvakaṁ vitaraga nau upadisiu
dharina bhūtaṁ tau kumāsa ni smigati mūnki guru nā vacana naumu
nā laumī adarivumī kadhura anera nau avatpavada mūmkiu

215 Tapa nīvaraṇa silura kari sabita rupavanta isya je bhala
śrāvaka upama śāstri humū tihim nūm mukti anu devaloka nūm
sukha dolulam nahūm 216 Kivaramī guru ciritra nu vira

dhūta thāi tau l hālā śāstra teha guru nūm dhāke sūm de vacane athava
kartavye vāli marga thipum juma Selga sūriguru Pamthaka śāstra
teha nau drstūnta 217 Divasi divasi nava dāsa dāsa japa

athavā dūsa thiki adhikera dharma nai vira pratibodha isī Namdi
sepa tau śakti tau teha naum ciritra nau vira hū 218

L jiva karma juma kadavum pini tima dhūta kadhū chāi juma
katum lohāḍum tima e jiva karimīe kutayau chāi madhādhikā ni
j arum karimīe sūru kadhū chāi mālum vāstra ni parum karimīe
mālū kadhū chāi jeha bhāgi e jiva tatva jūmā nai molū 219

Vajra śirasasī nivalanīlacitakarimīe biradhū kṛpā maharāja
ghaṇṇū i jhīratā humtā aparaum hita kari na sakamī 220

Yuti varisa nūm śāstra i ghaṇṇū i sanjuma pūli nu cheha jai
pūlu paripama humtā nasāhūm Kamādhika māhātma ni parum

221 Ketala yati jūmī kadhū chāi tūm silā ciritra pūlā
thodai kāmū aparaum kija sadhamī Pūmārika māhātma nīvara ni
parum 222 Padu paripamū ciritra māhātma kari nai sudha

thūva naum thūnka dolulam ien chate jū kōka pachai udama
kūrai tau suha 223 Kōka bhīrekammā jiva adhavi e jū

ciritra chūmāi athava eka vātri nai bhānjivāi khamdita e ritra
thū athavā aticire kari śabala karū pachai ciritra thiki śānau
sukha lūpāṭa humtā pachai ājara kari na sakam 224

Amma isum vira cakraṁvartī saglāhūm i cakraṁvartī naum
sukha chūmāi paṇi śithi ciritra dūkhū i humtā uṣṇāpāṇam
pramādi nūm lūmā sukha chāmāi na vāli 225 Nāraka

rahū Śāri rājā l lāf Surapālā hādeva pratum ghaṇṇū kahāi le
lūm dhava hum deha pāhū sukha hūmā nāraka padmā chūm

tau tūm te mālāramī āvara pūli deva kalāi elū tūm jiva rā
hū śāstrum hūvā lūm pūmūm sūgunā hū jūmū pāhūm jīvātā
tūmā kari pūlāi tau nāraka na padāta 226 7 Jai lagai

naum thikāram chāi jūmā lūm lūmāi udama elū tūm lagai
aparaum lūm kari, Śāri rājā nī parum pāhūm mā socī 228

le ciritra lē nai kīvā nu vira dhūta hū te vāli mūmāi pāhū
anu kīvā devapāramī pāhū hū tau socai 229 Jaga māhū

te purusa śociva yogya je vitaraga nam vacana na janaim te śocva
je jina vacana janai nai na karaim 260 Tiham hram dhana
naum nidhana desaḍi nai amsi kaḍhi je vitaraga nam vaccana janai
nai inaim bhavai nihphala karaim dharmā rupiṃ dhana na uparjaim

261 Ūmcai sthanaki devaloki umcchai mokṣi vacilai sthanaki
manusya loka hinai tiryamcha mahi hineraī narakī jinaim jivaim jīham
jaivaum chai teha jiva ni ceta i tisi ji hui 262 Jeha hram

guru nri visai avahelanā mahatmā nai visai adara nahim ksama thoḍi
anai dharmā nai visai vamcha nahim teha naim durgatī nai visai
vamcha 263 Sayara nam mana nam duhkha nām sahasra

ni apada thūki bhīhata huta mahatma jñāna rupi amkusum kari raga
rupi moṭau bathi rumdhaim 264 Sugatī margi diva samana

jñāna deta hram anadevaum sium hui jima bhilum Siva devata

hram te apani amsi didhi 265 Śenika raja simhasani baiṭha
camḍala kanhali vinaya purvaka vidya magai ima sadhujana hram
siddhamta na denahara pratim vinaya karivau hui 266

Napita ni didhi vidyaim sada snana kariva tau pani nau suara Tri
damḍu lakṣmi pamu teha ji guru nai ulavivai soṭaum bolatau

humtau padu ima siddhamta na denahara naum ulavivaum hituum
nahim 267 Tinaim purusum inaim saghalai jiva loka amari

nau paḍaha ghosaviu je duhkhum piḍya eka jiva naim jina vacani
bujhavai 268 Samakti na denahara guru naim ghaṇe bhāve

bimani trimani jam lagai anantaguni ima saghale gunakare meli
upagara nri sahasra ni koḍe usankala thai na sakaim 269

Samyaktva ladham humtaim narakā tiryamca gatī nam baranam
dhamkiyam devata nam manusya nam anai mukti nam sukha apaṇai

bathi ladham 270 Kudarsani na siddhamta nri sambhaliva
naum mathanahara samyaktva jeha nai hui niścala rahim chai

teha hram viśva na udyota naum karanahara jñāna anai caritra
samsara naum kṣayakaranahara hui ji 271 Niścala samyaktva

ji anum kari diṭham jiva ajivadika padārtha nam svārūpa chaim jinaim
niraticara caritrim kari sahita isia jiva vamchun artha mokṣa sadhi

272 Jima lugḍaum vanatam mulagai tupaī ujalai humtar
biḍe t ne kile rate vargi chate lugḍa ni śobha ruḍi na hui ima

samyaktva mulgi taṇa sarisaum ujalaum bija varna sarise pramāde
kari marlaum hui 273 Je sija varasa na ausa nau dhanai

purusa papim kari narakī punyūm kari deva mahi eka sagaropama
naum aṭṭaum bamdhai te ekam divasum kari duhkha nam sukha

nam palpopama nam koḍi sahasra bamdhai dasa koḍi koḍi palpopame
eka sagaropama tau ekalā anai panara mundaṃ mamḍum anai

sae varase chatrisa sahassa divya hūm tau dasa koḷikoḍi namu
chattrisa sahase bhaga dijai tau naraka anai devaloka ni eka dinnam
etahi ausa ni uparjana hui li sahase koḷi sata saim satihuttari koḷi
satihuttari liya satihuttari sahase satasam satihuttari etalam
palpopama nava bhāgi kiyai tiva sata bhaga vali sipari, amkatari

2777777777 271 Je devata mahi palpopama namu samasya
tamaru bhaga aḍi rum bam lhu te ekeka i dihidu namkhyati varasa
ni koḍum eka palpopama hui 275 Naraki paḍi ehi ni prakara

tau nuna isi praviddham dharmam isum jipi nri dharmā nri vira
amasi munen etahi vela prama la kama karvau 276 Gadha bhala
ahankara samhasana chatra cūmaridika vibhūsaṃ mukutidika anu
ratne jhalahalat am ghara savara nam sobhaga gita nṛtya lika bhoga
nau samudaya devaloka ni sarisau e eka i bola manasya loka mahi
kijimi tau hui 277 Devam hram deva loka je sukha ehai

bhālau bolapahira i purusa te sukha varasa ne sae kahi na sakam
jeha nai mukhi sau jibha hui 278 Naraki nai vira je savara
ni apeksami ntihim kaṭhori citta ni apeksami gaḷham tiam dukkha
cham varasa ni koḷi jivatu hūmitu kūna te dukkha vasapam

Ḍi mahi kaṭhorapam paevau sūrah vṛka suḍi ni
dhira sari mi panḍum isum nispatravana tatam tirim pipi i
vātarani nadi i aravatidika hatthira nam samu ehe kari naraki jum
pidi pamum te pipi nam phala 279-280 Tiravua jiva

tjaga i mikuṣa ari nam paḍivam vadha kastidika ni prahara dorija
dike kari bandhivam marivam teha nam saia ipam lhu ni
panata jai pachalai bhava virativanta huata 281 Jum jiva
tami mana ni cūta sukha thoḍum aḍi cūradika upadrava ghana
nira jana ni paḍi i bola apavumtai sthinaḷi paravaṣṇanam vira
vum manasya loka e dukkha 282 Gotihari rasivam vali

vam bāndhivam maripa apadi mana nau samtaḷa apajasa
vi lambana isum manu va bhava asukla 283 Kuṭumba po va
ni cūta cūta lika ni samtaḷa dari hipavum roge kari pachalam
bhava nam virim karman thiki upane hūmit k tala eka jiva ma
nusvapavum lhu nai paḍi vira i pamu i hūmit marum 284

deva loka jhalahalate abharane kari suvanta sara i hūmit deva jama
te dev iloka thiki apavitra girbhavasa mahi paḍum tiham devam
namu te rūdra dul kla 285 Te pachala kahi devata ni vimana

nī rila anai dev iloka thiki cūvavum etavi nri jam tiham d vān
nau ni lūm sitram la plūtai namu tau ma jante vajra nava l haḍi
gaḷham salam 286 Macel ira vasavadi ahankara krodha

maru lol i va idika mana ne vira kari deva i vali ehai, tilam

devam naum sukha ni sambhavanā kham tau hui 287 Purusa
 prasiddhau dharma jani nu anera purusa ni ajna kami saham thakurai
 panai vasi humtai kuna purusa nama isi prasiddhum dasapanaum
 karai dharma thiki motapana hui tau dharma ji kijai anera purusa
 ni seva lami kijai isu bhava 288 Samsara na bhamiva rupe
 gotiharai dharma rupie hamdhane prāṇa humtam jeha naum mana
 ubhagam nahim hui kira vitaraga isium kahaim te jiva dhukadai
 moksamarga isu janivau 289 Dhul adai kali hūnāhara mukti
 chai jeha naum tisya jiva naum e lal sra jam tisya sukha nai visai
 na racam anai dharma nai visai sarva prakaram udyama karai
 290 Sayara num bala hui athava na hum paṇi jai mana nai
 dhirapanai buddhum saccam kari he śiṣya ujama nahim karaim tau
 deha num bala dusama kala socatau humtau ghanau kala samsara
 mahi rahisi 291 Laddi juna dharma ni prapti anī aratau
 humtau anai avatai bhavi anavamchatau humtau hivadani aneri
 juna dharma ni prapti knaim mulam kari lahisi 292 Saira num
 samhanana kala durbhukadila anai roga isiam avalambana lei nai
 alasu jiva saghalau caritra nu bhara mumkaim 293 Hivadani
 kala ni hani caritra yogya ksetra nathi tau guna naum levaum
 dosa naum chamdivaum isi jayanum vartivaum jayana caritra
 naum sarira na bharajam ji 294 Pamca samiti cyari kasaya
 trim garava indriya pamca atha mada nava brahmacharya gupti
 vacanadika sabbhaya samha ūhivadika anāśanadika dharma nai
 visai mana num uchaha e dasa bola nai visai sapa num karivum e
 suvihita mahatma num jayana kahū e dvāra gatha 295
 Jhumsara cyari hatha pramana bhumika drstam joi chai amsum
 kari pagalaum 2 sodhatan aneri kisi vastu upari mana nahim samyama
 nai visai savadhana isu mahatma caliva nai visai saci parum pravartu
 hui 296 Jnanadika nai kari papa rahita bhasa bolai nihkaraṇa
 na holam ji vikatha anai virum bolivaum tinam rahita isu yati
 bhasa boliva nai visai samita kahū 297 Je vihariva na barta
 l sa dosa anai jūmiva na pamca dosa talu te esana vihariva nai visai
 samita mahatma kahū bipi parum ajivika ji nau karāṇahara hui
 298 Je mahatma vastu athava te pradesa pahlaum drstam joi nai
 ughadikum pumji nai mumkai athava hi bhāmā matra upagarana
 naum levaum mumkivaum teha nai visai samita te muni hui
 299 Vadi niti laghu niti ślesma śarira mala nasika mala
 asujtam bhatapani nparaganī cadia jiva ityadika jiva rahita
 sthanaki joi pumji parathavatan humtau mahatma parathaviva
 nai visai samita hui 300 Krodha mana mayi lobha

hasya rati arati soka bhava dugandhi e dasya kasava ni bheda
saksit kalaha janya 301 Krodha kalaha sara para
sparum matsara anuvaya piceittipa pracandapinaum anupa
suna ksamaratutapayum madhapanum vintipa jujhi thavaum
aneri nam nirbhamechivaum niranuvartipinaum paru anuvartani
na karani janyau na vasum upagata kildha na minami samati
nahum samata parinama nahini, e saghali krodha ni nimra bhedi
karatau jiva gajhramu cikanaum karumra bundhai 302-3

Mina mada ahankari aneri na avaguna bolu upanayum vasigari
nneri nai parabhavivnum parani nundi adesai vahelivaum upagari
na karani Anantavivaum aneri ni gupra nam dhamkivaum e
mina ni bheda jiva nam samasni padum 304 5 Mayi mahi
gahana chinam pipra namu karivaum, kusi kapita vimechivnum
saghale kye asadbhava lun anerum nmai desadu nneraum nneri
ni thampnum ulvai chala chidma ghuli thuvum koi kya karitum
pichu nahum, vunka buddhi vasa nau ghita e miva nam unna
bhavi kodli ne ste vigomi 306 7 Lobha silita ghara samgriha
naum karivum mana num duhalapayum atihum miharum 2 karu
paribhogi bhogaviva vogy annadika tela num kparapinnum
ngabhogavivaum asidiki vastu nithum kray mudika vighathi moha
hgu rogi nam upajivum ghali thavaum ghara dhana nam
vasai lobhapanum sadi lobha na bhivum eita num bhivvaum
—e lobha num nam mahi candra jara mirana rupi mahi samu lra
mahi bolum 308 9 E krodhidika eikum kasya na vasai
je na vartum tipam ajaram atini jisu chri tiau jupiu te manusva
nam manva huintau devam nu deva lun 310 E utkati
duhham vira chai jeka nam isu cula sarpa kalit e ha hram
tehari sarpa thiki vira hui krodha nam isum sarpa nam upamara

311 E matu marava ni veta sarpa vana nu geymlra hi
te tinum ni bithum eum manra nam e mata hitha ni upma
312 Sami vayu ni gandhum anu pharivam maranalar vi
chai jhim nam vira ni veta nim mojunu gunchalam te vura
mahi je parai te valilai vira sar tau mava vira veta gunchala
sarai 313 Jura machi marava prasiddha ghali kye jilava
jiva telu piru blava na agara rmlra samu lra na vasai pusa te
likamari lobha rupi mahi samu lra mahi parai 314 Jura
dika moksa nam kariva anu krodhidika dosava nara nam karana
vina gupa anu dosa nam ghavuni amtarum eum saghalaum
vitaraga e silhami nam vira jara na loka dosa thiki vira na
nahini te kamma nam vavartitara jayavum 315

Muhumḍam vikāsum hada hada hasivaum rāmatum para hram
asambaddha vacana naum bolivaum, hāsaim karī sasa sumtiām naum
karivaum, bolatam jamaka juḍatā bola nai visai icchā, saraga hasivaum,
anera naim hasāvivaum mahātma anera naim etala bolī na karaum

316 Mahatma naim apanai visai rūḍa śabdādika naum levaum,
pādūa naum chāmdivaum isi riti adarum arisādika māhi āpana deha
naum joivaum, tapa nai visai asuhāmti, haum bhalau isi praśamsī,
ghanau harsa, etalā bola bhala mahatmā naim na hum 317

Ūdega lagāreka dharma tau calivaum visaya uparī mana naum jaivaum,
te arapa teha rupiū āmaya mana nau rāga te aranamaya, dharma nai
visai mana naum anaramivaum gāḍhri udegum citta naim thāmi
anarahivaum, lolapanaim visaya pamivā nai visai mana nau ksobha,
amukaum khaum piūm pahraum isium asambaddha mana naum
cintavivaum te anekāgrta etalā māhi eka i bola suvihita sadhu
naim kuma hui 318

Sagai mumai citta nau seda te soka,
adhikerau mana nau seda te samtapa e kahūm chamḍisu isium apaga
mata nai visai cintavivaum te adhṛti, ghanai sokum kamtha nau
rodha te manyu, atmaghatādika naum cintavivaum, thoḍaum roivaum,
gīḍhaum roivaum e māhi ekū hola mahātma nai dharmi paramaguru na
vamchaim 319

Bhaya nisatṛpanaim jeha kahi thiki hihivaum,
coradika tau nasivaum, dayamanāpanaum, śihadika deśi ūvati jāivaum,
vetalādika karī trāsivaum, e hi holi jina kalpi aśrayi ji hum, sthavira
kalpi śihavetalādika deśi ṭalaim tau soḍi nahūm, paramarga darāna
bhaya lagai anerā naim marga naum deśādivaum, athava kudarśani
nā marga naum kahivaum, niscala dharma mahātma naim o kihām
tau hum 320

Apavitra mahim hharīā durgamḍha kalevarādika
nai visai kuchā suga thūmkivaum muha macakoḍivaum, mailam
apṛāṇam deha vastrādika, inagamātam nai visai ūdega, līḍe sadhā,
padūā khaṇapanādika nai visai āmkhi naum pāchaum vaivaum,
apana indriya nā danapahara mahātma naim e bola na hum

321 Isium pūrvokta jina vacanī janī nai jam mūḍha thau, te
niścim atihim sṛbala jiva naum karma nau samūha phoḍi na sakaim,
te karma naumi pramana, etalaim kohāmāno e gaha pūrī vaśaṇī,
mūlagi dvāra gathūm apakahia i hāsyādika cha no kasāya, kasāya
nā adhikara bhani sūtrakārūm chae gathāe ima kahū, etalaim
mūlagi dvāra gāthā nam bi dvāra vaśaṇām, havaim trijaum gorava
dvāra kahai chai . 322

Jimajum ghana siddhāmta nau jāna
ghanā loka naim gamatū, ghaṇe śesye pṛivarū, siddhāmta nai
visai niścimkita hui, avi isium vicīti, timatima pṛddhyādika gaurava
nā karivā tau siddhāmta naim lūhe āpanī nai ūpajāvivai gāḍhau

prityanika hui 323 . Vārū vāstra pītra āsana upagarapa e
i m miharai riddhi nau samudāva anai haumu ghaṇām loka nau
thākura, tau ima riddhi nai garvum karime kari ātmā naini bhāre
kariva tau gīva nau dhaṇī kalu 324 Arasa hīnga
maricīdike apasamskarum, jūnām dhīna, lūkhūm juum lidhaum
tisum bhātī pīpī na vāmelum teha gīva nau vīva vāhu kalū

325 Sukumāla śayyā āsana nī vahanā nihikārā bhogavīaum
teha nai vīva āsakti teha nai vīva ekamanau hūmtau, sāta garavum
kari bhāre jiva āpāṭī sūra nī śūrcūsa larai, nau āpāpāum duhkha
uamī nī dum 326 Tapa kula mahatva thūki cūkivāum,
punditapāṭī naum nigamivāum, apagamatau samsāra nau mārga
aneka apadī, saṅgrāma nūm sukhū, indriya naum vāsi hūmtī jiva
īsum duhkha anubhāvum 327 Mahitū rūḍa śabda nai vīva
racamī nālum, rāḍum rūpa deī nī valī joi nahīm, gamulha rasa
sparśa nai vīva apamūrchai hūmtau dharmā kriyā nai vīva udvama
karu 328 Vīva nau vīva anapavartatī bhāṭī haṇyūm anai
avayva saghala chātā bhāṭī anūhatn apahānyām īsyām indriya
pravatnum kari aho uttama pūrām jupā, apahūtū sabdīdika artha
nai vīva pravartatīm, rūḍhīm hūmtām sūdhānta sambhāva i loka
hitū kīṭi pravartatam hūmtām indriya pūjā yogya thūm 329

Iti brāhmanādika kula bīpa nau paksa, rūpa sūra naum sobhāga
bala sūtra naum jīvaum tapa lībhā upārjana thīkuraī ehe aṭhe
made mītan samsāra ghraṇī vāra eha jī āṭha bola padhū āpāṭi
330 Bhaṭi jūm kari rūḍa kula hūmtau rūpa thīkuraī āsrya nau
lālum vīvaum tapum lībhā naum madum je anera nūm avahelā
etāum mīharūsa bhīlām tīharum kanu nālum ima āpāpāum palu
pāri īsu samsāra anai adharma jīvadika thama pāmatai hūmtau te
anantau kīṭi bhāmī teha kīraṇa āṭha mada talv i 331 2
Je mahītinaī kriya nī vīva ghaṇam i udvama karitau hūmtau
jīti admi deī āṭha mada nai vīva būḍa, te Metāva rīsi jūma anai
Harikē-ibālī nī parum hapā thū jūm kari 332 Manuṣya
athavā devata nī strie anai tiryacīe saluta upāśravya rāhivāum sūri
nī sinagīra m vīta athavā ekah striam jī āgah dharmā kathī naum
kalavāum athavā stri saṅghatūm vāta stri nai āsani bīhūm ghāṭi
mīlū bhāvāum stri nīri anuga upāśravya naum jōvāntu āgāi līdhi
kūma kriḍi naum sarīl hīvaum, strījana nī virīhūm kari rova nā
vīlāpa naum karivāum cakrīt m bhāṭi gaurī jūhā nai antara stri nī
vīta gita cīḍi nī sakāṭi naum sarigapāpāum sīmbhāhāvum nā
agāṭi āhīra naum levāum ghāṭvāra athavā ekavā varanā jhājhā
ahīra nau m levāum, āpāṭi savāra nāra sobhā nāra karivāum e nava

bolā varjatau trikum gupti guptau, nibhṛtavyāpīrarahita, imdriya
nau jipānāhara, kasāya nau jipānāhāra isi mahātmā pūrvokta nava
brahmacārya gupti śilā nī vadī nai visai yatna karai, imam jina śāsani

334-6 Jāmgā mukha kaksī hum eha nīm vicilām anai
thana nam vicalum purusum strī nām strīe purusa nām e amga desi
nu te amga thiki ilsti pāchi vahivī strī nī āmsi sium amsi na melum
tima purusa nī amsi sium āpani āmsi na melami 337 Sabbhā
uum kari rūdram dhyāna hui, anai saghalaum jagi naum svarūpa
janai sabbhaya vartatau jīva ksani vīrāgya pāmai 338 Bara
deva loka pamca uttara imana, sātā narika, asamkhyatām dvīpa
samudra rūpa tirachau loka jyotisi vīmānika deva saghalaū i loka
anai loka sabbhāya nā japa naum pratyaksa 339 Je sadā
tapa karai, samjama nai visai ūjama karītau hūmtau i sabbhāya na
karaim ālasu sukha lampata, te loka naum śrī samgha mahātmā nai
sthanaki nī sthapaim 340 Jina śāsani dharma rūpa vṛkṣi
naum mula vinaya, mahatma vinayavanta hui, vinaya rahita naim
dharma kihām tau hui anai tapa kihām tau 341 Vinaya laksana
pamadaī, vinayavanta cihuni disum pasaratrum jasa vutai ekam
disum pasarati kīrti lahai, vinaya rahita āpanā kaja nī siddhi kahum
na pamaim 342 Jinajuma sayara samai, jima 2 prtikamanadika
nitya kaja hinā na thāum, tima e tapa karivau, imā ghanam karim
nau kṣaya hui atmā jūu deha jūu isi anitya bhāvanā hui, anai imdriya
visi thaim 343 He śisya jaiimai tapa pratimādika kariva
śakya taum kari na sakam tru hivadāmi nī kala ne mahatmae kari
saki, isi āpanapā vasū samitikasīya nigrhādika cāritra nī jayanā
kami na karum 344 Sayara nu samdeha prānī jāun isi apada
ūpnum mahātmā jayanamum kāmum asūjhataum usadhadika sevai,
jai puna samartha anu ūjama rahita tru teha brahm cāritra kihām
tau hui 345 Jai saci prum sūmī sakai tau mahātmā roga
naum padigānaum nīa karāvau, jai te mahatma naim samatam
padilehanadila kaja hinam nī thāum, jau te hinam thatam desū
tau padiganaum karivai etalum e mūlagi dīsa dvāra nī gāthī ekavana
gāthāe kari visāni 346 Sūda śāsana naim śobha nā karana
hāri, cāritra nai visai ūjamala moksa samchata vihara karaum isiya
mahātmā naim saghalaī ādarum veāvacca karaim 347 Carī
trum kari hūpau sudha mārگا nau dham karanihara janivai kari
adhikau isiā vesī jī nā rasapahara naim loka nam manī minaviva
nai kaji mahātmā veāvacca karaim 348 Saccita paṇi pum,
saccita phūla vavarum asūjatan ahīra vastradika lum, vyavasaya
dika grhastha nām kaja karaim, ajayanapara hūmtā je etalā bola

sevanti te kevala mahatma na vesa na vigraha bhava jagat 349
 Isiva bhavata cettri nam mahaloka usunnata avahelina hui anu para
 loka jina dharm na prapti na huna jeta bhava kavana na mahama
 uai vadharivann Iodhi bja phala pama ghara kavana na prabhavana
 nu vasa tatpara hūmtu usannau para bhala 350 Te
 gupekari bhava hūmtu gupa rupi ratna na agara vati sum upapannu
 sarisann karai anai bhala tapa na karavahara sadhu nūm mūlai
 teha nūm samyaktva usara 351 Vitariga nū sasani gidi
 vasi buddhi chai jeta na anai nīcila samyaktva vasi usunnā hūm
 athava ghashtha nūm kisika apidūm karava videsūm mahatma jani
 papa vogyā vavacca te karai 352 Jnādikā nūm pūm
 rahai te pavachan pidi kama pidi kanya nū vasi usannau te usannau
 pidiūm sahaja te kusila ekum ksetri rahai te utva vasi bhala
 pidiū nī sangatum je bhala anai paduū tūn te samyaktva upari
 kchann utsūtra margi cūai te vathichanda isiy jina nūm jani
 nū suvitha mahatma saghala vatnūm kari teha nī sangati talai
 352 Vihariva nī bantala dosa na tūm bhala nī rūm dīva
 ghashtha karava hūmtu dū te dhatipamā anai upānva nī dhat
 na dīha ahira vastādikā te kīy itara pūmā e bi pūmā tūm nūm
 sadū vigharai samūm vasi rasi kām vavara 353 Sarjha
 lagū jūmā sada ahira hī vēcūm upavasa na karūm mānā hūm
 na jūmā alasa hūmtu bhūm nī hūmā thode jī ghare ghavūm
 2 viharai 354 Nisata hūmtu loca nī karavūm kīyāgi m
 hīai svayam nū mālā phedai sasade pūm hūmā kīyā pūm vavara
 valoūm karūm hūmā 355 Gūmā desa kūmā mūmā
 mūm mānā vavara tūm jīpātā vavara ghara ghara vilhaga
 nū vasi samā karai parigraha sahata hūmtu nūmānā kahā itau
 viharai karai 356 Nakkā dūmā kesa roma samānā vavara m
 ghana pūmā deha pūmā pūmā vavara samānā ghavūm
 pūmā 357 Nibharapūmā atihūm kīyā nī pūmā aceta
 hūmtu cyari pūmā rītri sū al bhāya na gūmā nī svayam mū
 atipūmā pūmā pūmā nūmā nūmā nūmā nūmā nūmā nūmā
 358 Margi pūmā bhūmā nī rajūm sarjāva pagā lūm
 nī raja ligatūm pūmā nūmā hūmā hūmā hūmā hūmā hūmā
 hūmā hūmā joi nūmā mūmā pūmā vavara nī vavara trasa cha
 jīva nūmā nū vasi nī kūmā hūm 359 Si hūmā atī vā thode
 upāllū pūmā nūmā vavara na karūm pūmā gūmā nūmā
 atī alūmā dīa atī jūmā mūmā mūmā mūmā mūmā mūmā
 karūm tocha hūmā gūmā nī mahatma nūmā mūmā mūmā mūmā
 360 Ksetratita hī kesa thūmā upālarai nūmā kātā

viharāḥ paṭhuni trihum pahara pachi jimai tatha anadidhūm lu
surva apyagū uharidika athava upagarana vāstridika lu 361

Kaja uparū joti vastu jhum viharu anai mahatma sadi vihariva
na jūm te sthapana kulā te rasai nahum hīnacara yatī sūm saṅga
karū sadi padūm dhyāna dhyāva dr̥ṣṭum jōvaum pūmjīvaum
īsum sahr̥jā nahum 362 Dvadavie utavālu riyae humdū

mūsa jurnadika ratna karī adhukā vāda mahatma nām avahelā
pīrīḥ avanavada bolā kaṭhōra vācāna bolā vikatha karū

363 Jebā nī adhistayika desī te vidyā jeha nāu deva adhīsthayika
te mantra voga usadha ne melīve vāsikarapadika cikitsa padiganaum
raksa vidhāna etalam karū nesahī nām aksara nī sīsavīvai nimitta
nāi bhāṣīvai jīvika karāi arambha anai prāgrīha nāi vīrī rai karāi

364 Kaja pāṣī devendradikā pāṇica avagr̥ha anujanīvai disaim
sui mahīṣatī nā viharā uharadika lu strī nāi asapī hāṣai 365

Vādī līhuḍī nūī ślesma nasikānālī asavadhāna humtau parāṭhāvī
santhāra upādhu uparī athava udhāpāi udhū padīkamāi 366

Vīrgī sujatīnī hīṭapīnī leṣā nī nīrattī nā karāmī tāhūm nūm
bhogvīvaum karāmī varasatī calāi mahatmī anai bīja darsānī
jīham avahelūm tīnām ksetrī rahāi 367 Sīrī sīndr̥ gū melī

svadī bhāṣī jīmā vī ghanūm jīmī rīdā ahara uparī rīgā y idū
uparī dīṣa karāi kśudhīdika cha karāmī pāṣī rūpī bālā vādūrīva
bhāṣī jīmī uthāu kanhālī nā rīṣām 368 Pajusāpī aṭṭhūnī

cūmṣāi chāṭṭhā pīṣūm cauthā nā karāmī sukhlā nī svabhāvūm
karī ṣeṣāi kalī jūyue ksetre mī sakalpūm viharā nā karāmī 369

Impāmī ghārī etālu ahārā leṣānī jī sī je bāndhāpī te nītyapīmdā
te būn cālāu rahāi gṛhasthā nī ghārā nī vīta karāi pīpī śāstra
jyōtīśadikā bhāṣī loka nām nīnā rāmjavā nī cīmī karāi

370 Gadhā kāsṭā nī karapālārā susīdhu nām parībhāvāi
mūṣā sudhānī mārḡa ulāvāi sukhlā lampāṭā humtau mahītmīe
apīṣī īsum athavā jīvīkulā ksetrā nī vīrī viharī karāi 371

Voṭī sīdūm gū nānhrī sādūm rāgā karū ūghīḥai mūhī ḥasāi
sādī vīkām ūpārī sī cēṣṭā karāi anērī nām hīṣāvāi gṛhasthā nām
kaja nī cīmī karū usānī nām vāstrīdika dū athavā telī nām
lu 372 Loka rāmjavā lībhī dīhārīnā kathī carītrīdika yī

līṭāi sīlīhūmā nā līhīpām kathī kārātāu ghārī ghārī līkūm
līhāmī sūmḥīḥī thūkī anāi mānī thūkī adhūkāmī upagarānā rāṣāi

373 Kaja ūpānāi je abhīṣī sakāi telā nām upāṣāvā mīlū
vegālī trīpī thām jīlī lī mīkī laghū nīṭī nī abhīṣī sakāi nāhīm telā
rāmī trīpī dī ūkādī mārā cha upāṣāvā bīhārī mārā līrā vā jī nīṭī nī
anāi trīpī kīlagrāka nī mārā sātāvīṣā thām jīlī līkūmīkā nā pā jīlī hāmī

371 Siddhanta ni jana moksa ni vimehanahara guru naim
munika sira detani gacha ni rashatira naim simhan thi guru
appuchi naim je te vastradika dā athavā lu 375 Gure vavari
tām sayi simthirau upagarapa simūha vavirai gure bolivan
lutau suim kahau chau ima kahai guru pratim tum isuim lahau
cha bhāgi te vinaya rahita ahankari lobhau kahau 376 Guru
tathi paccakkhāna na karapahira athava ansanā ro ni nava dīksita
līhujā celi tehe l hāri gacha hram dhārma rahit vesum ji ajivikā
nau karavahara ve vācca nā karauim hāum suim kaja karauim ima lījā
kūnāli pūcā pāpā nahim 377 Vāraun hi ni jivauim upāśrav
nauim nigivauim ahira naim levaum suivauim thāindirā bhūmukā
nauim sodhuvauim asuphatam athavā adhikam l hāta pāni naim
pariṣhāvauim etāhi ni vidhi nna mahā satī naim samyagā mārgā
nirāhāvauim ucāru nahim anaj jayā nahim 378 Āpā mānā
nā jāmāti ji jivauim āṣṭhuvauim suivauim chāi jeha naim mātātā
nā jūpā nā vīrā munikau vj y irā chāi jūpāim ghāṇā jivā naim
kāvā naim karapahira isā hūmtāu apāṣi bā l hūm kālpi ucāruim
kāri hīmdāi 379 Camāḍi nā dāḍi nā patim vaim pīrā
hūmtāu ajāpā lūldhūm vitaragā naim sārāna apājāpātāu lūmtāu
l hāmāi alāmkāri jūmā rahitā hūmtāu apānāpā sarisauim kāmā
nā dāsāim 380 Guru ni ajā ji gūpā naim mula isuim jānā
vā l hāṣi sachāmdāyā e vāśāpā bhūm thāme kāmā chā nū
artī āpichū ji parim tathi ghaṣṭhā mīhujāimā 381 Vārasāi
e gāthā thūki arāmbhā ugunātrisa gāthā e itvā līkā pāsachā līkā nū
sthāmakā lakṣāpā hūm Vāh je āsāmārtī l hūi sāl jūm āthavā
roge prānā hūi āthā jārūm jājārūm sāvāra isā lūmtāu kīrāim
āghāṣāim jūmā kāmāim tīrūm kāri nā sākāim je isūm pāvā
jūrāpā rā kījā 382 Te jāpā apānūm jārākramā sūra nī
sāmārtthā vyavācāyā vācānā nāunā dhāpāpāim eha nām bālā
āi vūl hāvatāu māyā nī cē tī munikā nū jākām vī kīrā nū vīrā sūpā
kāri tū m cūm t sūsalū ji kām 383 Māṣā māyā
alāmkāri jūmā tīrūm mīrā lēvā tātāpā nīlā hīkā ghāṇā prīm lā
nū karavahara chāvā lūmtāu apāpāpāim blāla nī kāri m nāi
384 Je rā rā ānāi sōṣāi bolivāi kāri l hōlā lōkā naim apānā vācā
pālī nū vān cū trāhū r g nā nū vīcāim rāl vā lā lā kēdā tap sū nī
pāim te pāchāi pācē ttāyā kāri 385 Ekāli ji n dīkā naim
jāsānā rālāi te pācē lū gūru nī yjā mālā rālāri e āvācāim
lāu ekānā jīkē trīrālāi tēstī māyāi kīrā kārāvāi prāmā hīte vānānā
e pānā lōkā nī lā lū dē sūyōrā lūmā lī mī nāi sūyōrā dācā
trīlū vāi sūmāyō 10 cī nū rā sūvō rā pā cā nū sūvō rā lūmā

chavvisa bhamgām thām kahi māhi eka dosa kahi māhi bi trinni
 cyari pamca ima jima 2 ghana dosa tima 2 te dosa ni vṛddhum bhāre
 kahu 386 Gacha vasī anuugi jñanādika nai ārādhivai udyami
 gurusevi guru ni ājña mahi rahai ekam ksetri na rahaum, cāritra nai
 visai apramatta, ekakī pramukha pamca thiki gacha gatādika pāmca
 viparita janivā, e pāmca pūda nai bi ādum dei samyogum karī ekaeka
 thiki adhika caritra na aradhaka vitaragum kahia, eha 1 pāmca nām
 chavvisa bhāmgā pāchili parum ji janivā 386 Mamata aham
 kara rahita, jñana darsana cāritra nai visai savadhāna isya yati kārā
 num ekam ksetri rahiya hūmta ghanā rāga nām karma kṣipam
 387 Krodha māna māyā lobba parisaba na jpanahara anai satya
 vamta je hum te vaḍapani jamgha nai balī sīna tbayai hūmtai, ekam
 ksetrum rahiya humta ghana kāla naum samcūm karma kṣipam
 388 Pamca samiti samitā trihum gupte gupta, samyama cha jiva
 nikaya ni raksa, tapa cāritra nai visai ūjamavamta, isiā muni ekam
 ksetri varasa nam saum pani rahatā aradhaka vitarage kahī
 389 Tau śrī jina śāsani sarva prakarum e ima ji karivaum, isi
 anujña anai sarva prakārūm e ima na karivaum ji isiu nisedha nathi
 Labha na vāmchanahāra vyavasaia vaniā ni parum āyapada varan
 joivau 390 Dharma nai visai māyā nathī, kapāṭa nathi,
 anuvartana mayum goyum bolī nai avarjanā te nathi, dharama naum
 vacana phūda, vyaktaum pragaṭa, analajamanaum, akutīla mayā
 rahita ṣṣu padharaum jāni 391 Āḍambira lamca anerā naim
 dhutarivaum, jimi nai kahai baum upavāsī ityādika te kapāṭa, etala
 bola dharma nā sadhanahāra na hum, deva vāimānika, asura pītāla
 vasi deva, teha nā loka etalum tribhuvana nai visai, sācam jina
 dharma mayarahita chai 392 Bhiksu mabatmā nā bi prakāra,
 siddhāmata nau jana 1, ajana 2, abhiseka upadhyaya tima ratnadhika
 ācarya cakaratau stbavira cela ityādika imi parum purusa rūpūm
 vastu apivada sevātām vimasivaum, bijam 1 dravya ksetra kāla
 jiva lābha chehā nai kaji vimasivām 393 Caritra nau aticara
 bihum prakare chai, mula guna uttaraguna, mūla guna nām cha
 thanaka, prānatipata viramana, mṛśāvada viramana, adattādana
 viramana, māithuna viramana, parigraha vi, rātribhojana, viramana
 Ehe chae mahāvratā ne aticāre thāi mūlaguna nā cha aticara, e cha
 mahi pahili na nava bheda prthvi, apa, teu, vāu, vanaspati, bem
 driya, temdriya, caurimdriya, pamcemdriya, nava prakara jivaraksa
 visai 394 Thakata mṛśavadādika mahāvratā na jaghanyā,
 madhyama utkrsta trinni prakāra, athava dravya ksetra kāla bhava
 cyāri prakara uttara gunana aticāra ghaṇe bhede chaum, darśanācāri

anai jñānīcari aṣṭha aticara 395 Ajāna jani kriyā nai viśai
vatna karu anai jani ajāna guru ni nīśāmi yatna karai śaccha hrai
jani kriyā anusāmi vartivai cakaratāu gramitha vaśīnai etale kartavye
kari agitartha anantāu kahi samsara mahi bhama 398 Śiśva

pūchhai he bhagavan je mahatmi śaccha naum vartivai cakaratāu
siddhant i gramitha vaśīnai te mahatmi samyama sahita hūi nai tapa
niyama nai viśai yatna karatāu humitāu tumhe anantā samsariu
vai bhari kahū 399 Guru kahūna chami dravya ksetra

kahi bhava yogva ayogva purusa papa naum sevīnaum utsrge
apavida etali bola agitartha na jīnaum, anajānataū kumi viparita
karai tināmi anantā samsariu thu, e dvāra githi 400

Agitartha jīnaum chū dravya tīnaum na jūnaum, kima e saccā e
accā e mīśa mahatmi nāmi e kalpu e na kalpūni jeha jī na
lāhīdika naum je vastu yogva hūi isūm dravya na jūnaum 401

Bhadraka athava abhadraka mī jūnaum chāi tīnaum ksetra agitartha
na jūnaum mīrge vihāra karatāmi anai deśa nai viśai rāhitaū vitaragi
je vihi kahū te na jūnaum, sugū dīkī je kalpu je na kalpūni
ī na lāhī pāni na jīnaum 402 L mīrge e saroge moṣai kaji

sīmānya kaji je kalpu te na jūnaum, samartha athava asamartha
īnaū purusa naum svatūpa, anai vastu śīvana nai adhara mīrge
dīka avastu sīmānya mahātma īsu anitara na jūnaum 403

Nīśāhī vastu naum karīnaum cīhūmi prakīre hūi mīna jī koi papa
karavai nidradīka sūra naum mītapāna kīraṇavīśeśa e cīhūmi pāni
ne pape je je tapa avai agitartha te na jūnaum 404 Jīma

anīnaū hūru andha mīrge nau ajāna koeke purusa viśāmi vejūni
mīrge thūkī lūhī saṅghata naum vīśakādhiparīnaū vānchāi tau
sūni te vīśakādhiparī nāmi samartha hūi anai rāhita purusa
viśāmaū śāda kotarīdīka anajānataū vīśa Jīma deśājī mī lūhūni
gīhe dīpī mī kahi agīlī bhūmi gīthae kari drīśamī phalīvāi chū

405 6 Nīśāmi agitartha papa vitaraga naum vacana rīpū divāu
teha rūpīni mīnaū hūru hūmtāu pūchhai kahūni drīvyadīka anai
utsrge apavida sevī na avasara anajānataū humitāu ima andha
sānīnaū jūnaū te agitartha sūnauma nai viśai kima vatna karū
athava agitartha guru mī mīśāmi apāpāpā naum kīna lūta karū
athava te agitartha guru naum āstāvaū hūhīka sahita vīje pīna
gīcha kīma prīvartīvaū 407-8 Śī bhāta mīhī mī kahūni

agīlī naum papa apāpāpā hūīstū je tapa dū anai thedāi pīpī ghānaū
tapa dū teha hīna vīta rīga mī mīśa bhānīvī rupa mōtī jī vīśāna
jī anai hīka lāhī mī lūni lūni 409 Vāstāva mīthīvīta aśītāna
īnaū vīśānaū jī sāmīyaktā kahi agitartha aśītānaū kari ghānaū

samsara karai 410 Agitartha naim athava agitartha guru ni
 nistham caritra naim visai yatna hram karata anai agitarthapanam
 gacha na pravartavanabara naim anai agitartha hram gaccha
 kahatam acarya pada du teha hram jeha bhani e pachali kahia dosa
 lagam teha bhani siddhamta na sutratha janiva ni sapa karivi
 etalai e atha dvara ni gatha igyara gathae kari vasani 411
 Je pura siddhamta nau ajapa tapa karatau humtau jnanadika marga
 anajani nai agah thai vibara kariva vamchatau humtau aticara nam
 stanaka nam sam kari nai maim ayuktaum kidhaum isum na janai
 anai vah je divasa na ratri na aticara naum sodhivaum vrata mula
 guna uttara guna na aticara na janaim teha anasuddha naim juna
 dika guna ni sreni na vadham jetali agai hu tetali ji rabai
 412 13 Thoda siddhamta nau dham jankimai gadhaum dohilaum
 ji tapa karai tau hai kasta ji anubhavi pari phala kami na pamaim
 e bhalaum isi apani mana ni buddhum vitaraga ni ana pasai ghanaum
 i tapa samjama kidhaum humtaum bhalaum na hum 414
 Anaparichum siddhamta naum rahasya chai janaim ehalaum vasanum
 sutra teha ji nai balim calai chai je niriyuktika curnna vrtti na
 manaim sutra ji manai ehava naum saghali saktum kidhaum tapasim
 jama ghanaum pamcagni prabhrti ajana kasta mahi padai 415
 Jima kunum disi matra vata desadi humtum telia marga na dabau
 jmanau jaivaum vicilam gama isiy visesa manjanatau humtau
 vatevahu bhukha trsadika kasta pamai ji, tima apani buddhi kal
 panam vesa acara kevalum ji sutra teha nau dharanahara kasta
 ji pamai 416 Mahatma naum je kalpai na kalpaim athava
 sthavira kalpa jina kalpa ahari ni suddhu nsuddhi sattari bola carana
 na sattari karana na nava diksa naim acara sisaviva nau vidhi aloana
 deva nau vidhi saghalau dravyadika na guna nau vidhi diksa anai
 uthamana nau vidhi maha sati rasiva nau vidhi utsarga sarau marga
 apavada karanavisesim sa vidya num sevivaum teha nau saghalau
 acara ajanatau humtau agitartha samyama nai visai lima yatna karai
 417 18 Sisya guru kanhali vidya lu nim prakaram ji lokum
 aneka prakaram vyakaranadika sastra citramadika vijnana sisyam
 humtan janum pari amsum ji ditham buntam apani ji buddhum
 na janum 419 Juna nu dhani moksa pamiva na upaya nu
 jana humtau tapa samjama nai visai jima ujama kari jina amsum
 ji anera anustana karata desi je samicari karai te tima saci kari na
 janum 420 Je vijnana sastra janatau i humtau hu niscum
 kriyam kari teha nau vyapara na karaim te purusa teha vijnana
 sastra tanaum phala dravya lalia mahatvadika na bhogavum

ima jānai yatī krivā rahita hūmtau mokṣaphala na pāmam .
 121 Riddhi rasa sīta e triṇṇi girava nai vīrai vīhū samvama
 kariva nī udyama nai vīrai dhīla hūmta ketāleka jūnī yatī gachā
 mīlu tau nisari pramāda rūpini vedum manā ni iccheum hūmtam
 122 Kriyūm kari hīṇau, anai vādāḍika śaktum kari śasana dipā
 vatau hūmtau jānivami kari adlukau puruṣa nīcūm gūḍhau bhāṇu ,
 paṇi guḍhauṁ i dohūṇau masā samapīḍika karatru thoḍa siddhānta
 nau jāna puruṣa bhāṇau nahim 123 Siddhānta nai jīṇivam
 kari adlukā puruṣa tanaum jūṇa pūja pamaī , jeha bhāṇi jūṇa tau
 e mītra jīṇavartu , jeha hīṇam jūṇa caritra mīlu ekū utlu teha naum
 sūm pīju 124 kriyām kari hūmtam jīṇivam, samvaktūm
 rahita vesa naum levaum, eha jiva nikaya ni rakṣūm hīṇam tapa
 je ācarai teha nūru e saghāṇi m phokā thūm 125 Jīva rasabha
 sūkaḍi nu bhūṇa upāḍatru bhāṇi jī nau vibhāgiu hū, paṇi sūkaḍi
 nau parimala vīlepana teha nau vibhāgiu na hūm jī krivā rilita
 jūṇa nau dhāṇi ima jī jīṇi i jī nau vibhāgiu hū paṇi sugati moka
 nau vibhāgiu na hūm jī 126 . Pragaṭa sarva deṣatam mūḍhūm
 karatru hūmtau śasana nī hāḷiyai nai vīrai tatpara hūmtau eha jiva
 nikaya ni rakṣi anai pāmea mahāvṛata nau vīrai ōjama na karum
 teha naum samvaktā kūḷum jānivam 127 Je māha vṛit i
 dika teho hīṇau hūmtau yatī jaikam gūḍhau atihim garūm eha
 mīṣi pramukha tapa karai kṛisika āṛisa nai talai tīla upi valatru
 āṛisai nai talam jī kari teha nā vīśāḷāhara vōḍa gamadai ni parum
 te yatī thoḍā vāḍum ghāṇā nau nīgumapahara jūṇvau 128
 Eha jivanikāya anai mahāvṛata nau pūḷivam mahatim nau dharmā
 hū , jai yatī hūi nau teha jī na risam, tau he siva kalu te sū dharmā
 . 129 . Je eha jiva nikaya nī dāvam kari rilita hū te mahatim
 nahim anai gṛastha nahim yatī nā dharmā thukī cūkau hūmtau
 gṛastha nī dīna dharmā thukī cūkaī , dīna sūḍhū naum dīju,
 anai sūḍhū patitā bhāṇi teha naum dīna na hūm 130 Jīva
 koi muhūmtau rīja nī saghāḷi vīapara lei nau rīja nau eka vīcāna
 nau lōpivā vādha bāṇḍhaua dhīna naum ōḍhivam eha lōḷu marapa
 pūmū tūm mahatim paṇi eha jiva nikaya anai pāmea mahāvṛata
 nī sarva prakṛtum nīyama lei naum eka i nīvama bhāṇyatu hūmtau
 deva nā thūkura vīṭarīra m bodhī ajāna vīṇḍhai 131-2 Tau
 paḍhai samvaktā nau labhi khāṇḍu kūṭru te vati apavāpam kīḷa
 atēṭra naum sarasā e kevali naum pratyakṣa ananīta samasā rī p u
 samudra teha māḷi valī paḍhai hūmtau jai marapa na gīḷana nau
 vīrai dharmā 133 Jīvanam i paṇi apāṇi jīṇa dāṣara caritra
 eha iḷam tīvarim t hāṇi anai jiva ōpāṇi dāṣa nāḷi 134

athavā rūḍaṁ karatā naim cha jagā mahi eka i loka naim prāṇum
hīthi sahū nai rījī nī parum vāraun nahīm anai karavai nahīm .

418 . Paṇi vitarāga tīru upadeśa dum jivaim upadeśi ācari hūmtai
purusa vācāpivā naim thānaka isā deva nī śhūkura thātai , amga
kahatam he śisya ekalā māpasa nī śhūkura te thaim teha aum vali
sum kahivauai . 419 . Uttamapraṇam kari utkṛṣṭa vastu mālu

aukuṣṭa saaiṁa sarisau je kiṛiṭa mauda teha nru dharaṇahāra , anai
kaḍaga hūluravīdika ābharape kari cigreigatau jhalahatau , anai
uraim parahām hīlāim kumḍala anai bijā i sayara nāni ābharapa
chaum jeha nām anai āirivara isu nānuai mahāgyeindra vāhana
chru jeha nru , isu imdra vitaraga nī hūṭū upadeśa nai āradhivaim

ji hūn 450 . Vajra isu nūmā hathara nai dharaṇahāri mudrum
hūṭū upadeśa nru āradhivaim je ratne kari jhalahatam te batriva
līra vīrīna pūmām 451 . Manusya loka nai svānūna Bhārata

cakravartu mudra nī sarisī riddhi jam pīmī te hūṭū upadeśa nai
ānīdhlavaim ji pīmī , he śisya isum jāni . 452 . Te kaṇa naim
sukha dīlu amṛta nā bumdū sarisauai vita roga nī vācra nu upadeśa
pūnī nai , āpāṇā ātmā naim hūṭūni dharmānustāra karivaim anai

ahūṭū hūmāidika nai vasa maṇa nā devaumi 453 . Āpāṇā naim
hūta karatru kahi nau moṣṭau guru anai uttama isāhi uttama gūru
isū na thaim , thāi ji , anai ahūṭūni ācraṭau hūmtai kahi naim
avāsivau nā hūm hūi ji . 454 . Je nyama sūta tapa samyama

kari salut i hūmtai āpanā atinī naim hūṭūni dharmā kaja karai te
devata nī parum pūjyogya hūi , anai loka mīlu nūmgahkva nru
kāji sarasava nī parum mātḥai kadhau vahū 455 . Sāhu lōi
gūne kari mānāvā jogru śhūi jūma gūne kari adhika loka mīlu

prāsiddha śrī Mahāvira natai vīndivā bhakti naim rasuṁ capala
mukṣa rūpū pallava chru jeha nau isū hūmtai mudra eadā avai

456 . Cori naim karivaim kartavyum kari anera naim vameivaim ,
vācra naim kūḍaim , nirauma mīya naim citavivaim para strī
etālī nā loka nai vasa papa karivā pravṛtti lūldhū chru jeha nī isā
purusa naim te papa naim karivaim ahūṭūni etalūni nā saraim
vali lōla teha ūpari vāyara vahai e dīdhi vā ūpari vali phoḍai

457 . Tṛpaum anai svavara pasāra anai ritur e bīhūni ūpari
sarisī ūpaim chru jeha naim isū jivaim koeḱa lhalai loka hūu
tivarum ascum pūmaka dhara kēvā nru vasa vameḱa trūṣī

458 . Vesamītrum ji jivaim te ājivaka kadhū , teha nī gicḱa naim
nā nī Jamālī rījva lakṣmī chru idā jai āpāṇā rann hūta karata tū
isum śisya e rihuvā isū kalavaka nā padāta 459 . In driga
kasava gūmava madḱ kari niran tara mūḱū parigūma hīn tāi jva ,

jiva rupia camdrama naum dhamkanahara karmma rupia megha nau
 motau samuha samayi samayi bandhai 460 Dvesum anera
 na avarnavada bolivanai visai vistina humta samsara mahila rahana
 hara jiva rigum kari aneka ksam anai visava ne bhogavive kari
 ma samtapa naum phedivaum karaum 461 Dharma ni
 buddhum snanadika svayampakipanaum teha nai visai asakta humta
 bhola lokika rsi tapasa anai mayavia kulungi tridamdiadika grhastha
 pana vatipana bihum thiki cuka humta dharma rupi dhanu nigamu
 dandri humta samsara mahi kevalaum jivum 462 Saghalau
 jiva vinasivau nahum jima raja tima panu nau rasanahara ramka biha
 i sarisa lesaviva abhaya dana naum vrata chai jeha naum athava
 devatan abhaya dana nau dhanu tinam hanata naum hanu isia bolana
 hara loka sarisa na huvaum 463 Lokum hokadau asamartha
 bhani tisum marana rupa kasta pamadu loi vaghum kari deva
 hram lohi ni bali na karaum tejavanta hbanu teha bhay deha mahi
 teja anivaum ksama ji na kariva isiyam lokika vacana citti na dharivam
 464 Pitta vavu slesma e cihum dhatu ne prakope kari ksanu
 jiva jai tau rho hhavya jivo dharma kariva udyama karaum eitula
 ma thau e agali kahiti cadati cadati dharma ni samagri dohila
 465 Pamcemdriyapanaum manusya bhava aya desa aravika
 num kula guru nau samyoga samhahavaum saddahivaum niroga
 panaum diksa etala bola ekeka paham dohila 466 Rogadika
 upakrame kari apinaum ausaum samphodatau humtau saghalam
 amgopamga nam hamdhna dhulam karatan humtan deha mahi rahu
 vaum anam dhana kutumbadika mumkatau jiva ghanum dayanu
 maum dhavaai 467 Te jiva isum citavai jai maharai e ruda
 kidha naum hala chai inam hum sugatum jaisu isum je gadhaum
 rudaum purva naum karivaum te eka i maharu potu nathi tau
 thoja purva na dhanu minja naum marana nai chehadai kunu utthanibha
 sambhavu 468 Sula visa sarppa visucika panirasau pini
 hathara agi sambhrama kahai hhaya snehum hiyai dimbau cadu
 isu cittabhirama ehe kari jiva ksana eka mahi bija sara mahi sani
 kramivaum etalai maraya karai 469 Rudam acariani tupa
 chaim jigaim anai je caritra na guna nai visai niscala chai abhugrahe
 purum bhara jiva rupium gadalum chai jinam isu huurtau je ru li
 gatum jiva dhau chui isai caritra naum maraya velam kihani tau
 cumata hui 470 Masahasa isu namum pamsia sarisa jiva
 vvaktaum vistrium anera naum dharma kaham ji panu karmma nai
 blarum bharepanaum kari nu te dharma tima ji karaum nahum
 471 Te masahasa pamsia suta vigha nu mulu pausi nai danta

na vicala tau manisa kadhai camerann kari silasa ma karu muhi
 isium kahai papi jiumu kahai ti mu na karuun 472 Sutra
 artha nau vistara ni hvayi nai te sutrartha na sara nau m'ava kari
 nau l'urekirmannau jivan te bhannuun tima karai juna te saghalaum
 l'ajagaraum na humu juna nat'ava naumi bhannavauu te sarisaum teha
 naumi bhannavum hui 473 Natavau v'irigya ni sloka l'hapu
 jivauu bhannavauu kari ghannu loka v'iragya jannai te mavayi
 nat'avau te tima bhannu nri macha leva papi mdu sitarai 474
 kima kima rad'auu karuun kima kima pad'uum na karuun maha
 raum kilhaum kimakimn ghannu l'ilha hetu hui je juna ma apapa
 hui suun aloca karu te upani atma naim ghannuun huta karai
 475 Nirantara pramada nri visu sahaya chri jaha naumi tela
 naumi caritru kisium hui te pahule bilum pade kahai chai, dhilaum
 adara prava kidhaum guru nri bhavun kilhaum ketala
 bolu kidha ketala nitola na kidhi isium teha naum caritra
 hui 476 Sthanaki 2 pminidavanita vati amdhirai prava idai
 candrama ni parum gune kari lupau thai tathi grhasthapani vogya
 pharum rahuta te udghra samanna upasraya rahuvu t'au viggha stri
 ni chundiv t'au narannann isu vati v'avaa v'inchintan manri ni
 v'inechi v'irava na pamann 477 Dosavannapannuun kari
 kamkannu rase mujha hrann ko kamukhri ma udvigna udegavannu
 samgha purusa ni l'jannu ipan'annu gopavattu loka mahu jupitum
 nna ch'innu dosa nri sava nau karanahira mahatnu kahannu annerum
 karuun nnerannu isu loka naumi avasara upajiventu yati jam jivu
 teha naumi jivavauu pad'uum 478 Dharma nri al'lu kari divasa
 paravala maza v'avaa na gannu che ghare kaja na sarannu aticari
 rahuta je m'ila gura panna maha v'radika anai uttara gura panna
 samita idika teha ni gannu 479 Je dmi dmi ratrum ritrum
 ma lesaum na joim aja mrum va j'uan idika gura uparji anai prima
 d dika esse atic'are j'uum na edkru ji te apapa itmi naum l'ita kima
 karu 480 Inna amvachara musala jupitva lika pachi l'ahf
 yuktum d'armannust'ira gannid' ad'uum ut'ava idikum tati a Sanat
 kumara cakravarti nri d'p'annitum tohum arva Mal' gari nri d'p'annitum
 ar ka prakari dosadum suun it'va lika v'illi anai l'avala it'v idika
 av'illi e l'il'um nai kalavau m'vannu m'cala l'ilhaum t'au'ri l'hare
 kammanu jiva na b'ijhaum t'au al'lu kum' s'annu k'jri m'annu e l'aua
 hara ji jai it'uum jivun anant'va sarasara r'ulivatu ji 481
 P'chuli g'ahum kahai v'it'aki ad'hukuum vali e s'ava p'apa p'ap' o pal'itum
 e carita al'ari v'ri j'annu jivum gura ni s'eva d'illi k'illi l'ui te jiva
 pachi vali te gura ni s'eva l'arai anu v'jari karai m'c' m' e d'arakam

naum pihaum bhavapūja lham ghaṇai adhikaum japiyuum
 191 Jihām vāivā na kīji buja i na pāmūm isu duk iḥ rījaum
 aneri sthānaka tau kapa naum bija aṇivī na apayai de- karasapi
 loka naim āpūm, ketale karasapi te saghalum bija sādhaum anere
 karasapi adhalum vavium adhalum sādhaum ketale saghalum
 vāvium naim nīpīvium, ketalāeka karasapi bija vavium anai ūgum
 hūmtrium ksetri ji chatuum rāya nai bhayum chīnium ghari āpivā
 masali nai jūum karum, āpanapuum vāivā nai kīji . 195-6

Iham tirthamkara deva rāja dharma rahita dūsamī kīḥ buja rahita
 durbhukṣa, panara karmmaḥbhūmī ksetra, vānyamī desavirati suśādhi
 pāsachā cyāri karasapi varga jūmva, e cihum karasapi naum vitarāga
 rījāum kevalajūina rūpī dīpta tau saravirati rūpūm bija ūpī na
 mokṣa sukha rūpīna dhāna nīpīvā nai kīji āpūm, asanvamī te
 saravirati rūpūm bija saghalum sādhaum anri deśavirati śrāvake
 arddhaum śadhaum, cītrīe ātmī rūpī ksetri vāvium anri sica
 pūivā tau nīpīvium, dūbhi buddhi nā dhapi tīpa vānyama na
 vīra ūrānā, je e pāsachīdika saghalum virati buja līhi nai pachum
 vināsium, īyūm āsani mūka samvum na bhūra isu te pāsachi
 usannī kahūm 497-9 Śrāvaka anai mahātmī nau e be mīrga
 ullanghū jiva saghalī tirthamkara ni aṇa bhūyai anri ullanghī
 rīhū jiva jirā marane kari vīrūnī anantī samvāri mīhi bhāmī

500 Bho bhavya jai tām mūlaguṇa pamea mahavirati nau bhāra
 uttara guṇa pūṇḍarīśuddhādike saluta dhārī na sakum tau jannā
 vṛthi dīkṣe e trinnī sthānaka mūmāki na rā la saravakapanum gīdhaum
 bhālum 501 Vitaraga naim bumbā anri bhāli cītrī ni pūji
 karivā eka manna masali ācīra isu uttama śrāvaka gīdhaū bhālu
 nahūm, āsana naim halūā nī kṛvā tau 502 Jamlagū
 jivum tīmlagū trivallum saghalum i papa na karum isum uccari
 na jeha hūm saghalī virati nathi ji (— e) sarva virati ni pratijū na
 karavāhīra deśavirati saravirati bhum thaki eukā 503 Muhi
 jivum kīhai tisum na karum teha ūpalāru īyū kūga mithvati
 sambhavi, e jivum bolū tisum pūlum nahūm isu vūlī fpari loka
 naum āmāki ūpajvatsū bhūntau mithvata vadlāra 504

Vitaraga ni ājūm ji cītrī hū teha aṇa na bhūmīvāi sūmekā la
 bhagum jai āṇa ullanghī tau tī ikatuum dharmā kīja kīhi na
 ādesum karai 505 Vesarupa vāivavium kari iha loka nau
 nīvīha ehu jeha naim isu i patita cītrī na naim anantān saravīra
 rahvum hū jūm i pamea malī vīrate kari gīdha saravirati gīdha
 līhedū 506 Papa na karū i ma ipā arī bolī nai je vāli tēla
 ji papa samvāra te deṣtau kī labolū teha naum nīva līhāhi mana
 nautā kī ja, bhava kṛvā naum nī kūja anri tīja ghānī do a naum

1 mivaum hui 307 Loka i mahi je papa thaka bihakana hui
 te thi suum soṭaum na bolai pami je diksa lei nai sarva papa na karium
 isi pratijui kari nai vali papa nuum kariavum isium soṭium bolai
 tehi ni diksaumi suum chui 308 Je mahavratā anai aguvrata
 chumli nai aneru tapā acaru te vijñā mursa beḍi mahi bṛāham
 sila nai kaḍi beḍi nuum muhiguum pitrui koeka kaḍhai teha sarisau
 jai vru 309 Ghaṇi pasacha loka jaḍi nūni je madhvastha
 na huum māṇna na karium te apnaum kaja na sadhūm anai apapa
 prui kaja karai te pasacha saghala mih apapapa nūni hamisapapūm
 kahatī uvihitī nūm kaḍi kaham 310 He sadho ūm laum
 alokī nai jai tūm mahavratā nūn bhara jujva upiḍi na sakamī tū
 jiyira manā nau ranijavanthira vesamatra tinam adhara kamī na
 huum 311 Āmtaramgapapam tatva kahai te nīśevanaya
 te u ravi caritra nai vinasi ju mādarśa nau vinasi hui ji, bahyapapam
 tatva kahai te vyavalahariva teha uśrivi caritra bhagū humtai
 ji anadarśana vipasam āthava na vipasam pami 312 Niratī
 cara caritra nau dhīni sujhai nirmala thai guṇe kari sahita brāhṇa
 sujhai mokṣa vumchata caritri ni kriva nai visai vumchi chai jeha
 nūm isū caranakarṇa nū visai dhīni jiva sujhai 313
 Mokṣa nī vumchagabirā caritri nai pakṣi buddhi chai jeham ni te
 samivṇa pakṣika teha nūm e laksṇa vitaragum samkṣepataū
 kahūm jinam līksanum caranakarṇa nū visai dhīni hūnta jiva
 karṇama dhovum 314 saru caritri nau dharmā loka agah
 kahai anai apnanu acira vasohi lhalī caritri agah aḍi i ni dikṣa
 mahitni paham lhalau thi 315 Susadhu nūm vumlai
 pami vaudvā nālīm vumhā vumdikā karai pami teha paham kariu
 nālīm apna śiva kari i nai kaḍi kahu nūm dikṣa na dūm pratibodhi
 nū susadhu nūm apai 316 Usannau dikṣa detaū humtau
 aneri nūm anū apapapa nūm upagṛhṭa karai, jeha nūm dikṣa
 dū teha nau i durātūm thātām anū apapapam ghṛṇraum lū jū
 317 Jina j loka karāni avā jiva tanu mastaka chedai imā
 acira samāra ne līa sarūm avā jiva nūm siddhanta virū līa
 prapūtanī trāi acratūm mīmī jate visai nūm mastaka chedū
 chai 318 Sahala papa vī para nai talvai saghali dharmā
 mālī lhalau mahatma nau dharmā eka mokṣa nau mārga bijau
 r eka nau mārga savakā i nū dharmā triṇau mokṣa nau mārga
 vī vīgṇa pakṣa 319 F trilum thaki anera gṛhastha kulṇga
 panyajakadika anū dravya caritri i e vese mūhvatī jūvī i jū na
 i chāi tūvī i līa vī agā kalī tūm e triṇa samāra na mārga
 320 F sarvāra rīḍi vī vī līa mātē saglāl jūe anarīvāra
 rāra jūvī dravya kahatī lhalakānūm vāi na vesa līa anai

mūmkya : 521 Vah je sasūga vesa nai vesa gadharu anuragi
 hūmtau ghanī vara prichavitau hūmtau dravya vesa na mūmkam
 teha pratnu guru kaham chaim tau tum samvignapakṣikaparānu
 kari juna tipnu samvignapakṣikaparānu mokṣamarga laham

522 atavi gadharohan murgi hūdvam durbhukṣa mandavada
 idi lagai rajadika nau bhaya ity idika kye samvignapakṣika sarva
 saktim siddhantokta jayamam kari juna mahitmi : nūm duhavarā
 na avam tima je mahatmi : nūm kaja te karai 523 Glapai

a larum kari susadhu nūm bahumina chri jham isum samvigna
 pakṣikaparānu al humamam kari tochada loka mūh usannam nihka
 prāta athav : loka sasum karitam dohilaum 524 Mirana vitarā
 corā padiciana agai vasaṇva che trasavy : gachā thiki nikahy :
 je pasachā vitaraga na verna thiki vegali hūmti manā ni iccūm
 hūdvam te pramāna na karai : susadhuparānu na leaviv :

525 Citra gupe kari hūp : śara n : karipahira samvigna pakṣika
 namu jigam ghanaum dusana lagri te talai va je je jayap : hui te te
 jayap : te samvigna pakṣika nai karuma na kṛya namu karapa hui

526 Diga lhadidika detam āgaratā libhi hūmti juna vānu
 vyavasaya larai mra siddhanta nau jura mahitmi : je mridika nūm
 adhikaum anyarāda deśi thoḍam dusana jehā thiki isum jam kamī
 sevai timam teha nūm libhi ji hui 527 Samyama n : saghili

vāpāra mūmkya : chūm jigam teha nai manī jū thoḍi jva dāi :
 hui tau jūrvokta samvigna pakṣika ni jayap : vitarage mahitma
 n : varā namu mokṣa namu karapa diḥi 528 Umdira nūm

dhamm sumi kaja athav : jima kaga namu soni : na dūira ni malum
 sumi kaja : tū a mohā rīpi malum saradūm jva nūm lōi upāle a
 nī śrenum sumi kaja 529 Carapakarapa nai vesa alava karai

nū vāva rahita jva namu e prakarapa sad : alituum kāmstulā
 ratna n : lūm vāhira mūra nū athav : kaja nai kamīli līamūlum
 ratna nā l mūm 530 Sici buddham hathe mahi chāt :

umal : nī parum sagl alū mokṣa nau marga jūl rā jva dharma nai
 vesa pramāda thāi tū mra jūm ipum parum teha jva nam kīrtana
 lī n 531 Dharmma arlā kama mokṣa el e cilma pal rti e

ekathe upadante hute jēlā nūm manā e cilum mālī jilūm jilūm
 rānu telā hram ekantim vārigva samaya e vāli alūm prakarapa
 sul utal hī 532 Tapa samvama nū vesa alavā nū e vārigva

nī vāta kana nūm : sukha nī karagāl rī na hūm atlav : elav : hut :
 ketūseka jva samvignapakṣika namu sukla karai hū 533
 f upalea nāla prakarapa samīhali nū jēlā nūm dharma upāi

ī jana : ā hūm anai vārigva na āpanam te ananta samī rī : jūi
 534 Clag ni karuma nūm upāsamamam kari e saglalaum

THE INDEX

Note —The nīgarī alphabetical order is observed in arranging the words. Different grammatical forms of the same word are grouped together under one convenient word found in the MS. Vowels with an anusvāra are treated as separate phonemes and they come immediately after their corresponding vowels without the anusvāra.

The following convention has been adopted, for brevity, while quoting ND or the Index from Bloch: the first group of Arabic figures indicates the number of the page, the next n or b denotes the first or the second column respectively on that page and the last group of the Arabic numbers indicates the number of the line in that column. Thus 105 b 20 means "page 105, second column line 20 in that column". For other abbreviations see p. ix.

alāya "an improper action" subst. dir. sg. n. 128, 158, 185, 186, 222,
see *lāya*

ajasa "infamy" subst. dir. sg. n. 98, see *jasa*

ajayanāim "through want of care" subst. inst. sg. f. 337, see *jayanāi*

ajūna "unacquainted" subst. dir. sg. pl. m. 176, 179, 114, obl. sg.
pl. 16, 43, 112, see *jūna*

ajūnatai "not knowing" ndj. dir. sg. m. 393, 400, 418, 419, *ajūnatai*
inst. sg. m. 511, see *jūnatai* under *jūna*

ajūnāi "want of knowledge" subst. obl. sg. n. 122, see *jūnāi*
under *jūna*

adlāra "eighteen" num. sub. dir. 163, Skt. *asthāra* Pkt. *asthāra*,
Apabh. *asthāra* -dh, a special development in a numeral of
MI. *th*, see Bloch, pp. 221, 286b, 17, see ND 9 b 23

anaḥlārim "without support" sub. inst. sg. m. 152, *ana* ← *ādhlāra*
a Skt. lw.

anulāratu "experiencing" pres. part. dir. sg. m. 382, Skt. lw.
anulāratu

anāṭu "when not risen" adj. loc. sg. m. 361, OG. *ana* ← *āṭu*, see
āṭu

anāṭatu "not doing" adj. dir. sg. m. 16, 180, 263, OG. *ana*
← *kaṭu* see *kaṭu*

- analahū* "untold" adj dir pl m 322, OG *ana* + *lahū*, see *lahū* under *lahai*
- anālīdhai* "without doing" adj loc sg m n 155, 206, OG *ana* + *līdhai*, see *līdhai* under *karai*
- anākhaliu* "unfailing" adj dir sg m 234, OG *ana* + *khaliu*, Skt *śkhalita*, Pā *lhalita*, Pkt *lhalio*
- (*ana*)*gamatau* "not liking" adj dir sg m 323, *anagamatām* obl pl n 321, *anagamatai* loc sg n 283, see *gamai*
- anachatā* "not existing" adj dir pl m 37, OG *ana* + *chatau*, see *chatau* under *chai*
- anachandūm* "not abandoned" adj loc sg f 32, OG *ana* + *chāmdūm*, see *chāmdū* under *chāmdai*
- anachedūm* "uncut" adj dir sg n 179, OG *ana* + *chedūm*, see *chedai*
- anajasa* "infamy" subst obl sg n 206, OG *ana* + *jasa*, see *jasa*
- anajānatau* "not knowing" adj dir sg m, OG *ana* + *jānatau*, see *jānatau* under *jānai*
- anajānī* "not having known" abs 414, OG *ana* + *jānī*, see *jānī* under *jānai*
- anatochadaum* "not rude, polite" adj dir sg n 80, *ana* + *tochadau*, Skt *tuccha*, Pā *tuccho*, the exact relationship between -u- and o is not clear
- anadīdhaum* "not given" adj dir sg n 361, OG *ana* + *dīdhaum*, see *dīdhū*
- anadevaum* "what cannot be given" subst dir sg n 265, OG *ana* + *devaum*, see *devaum* under *dai*
- ananamatau* "not bowing down" adj dir sg m 27, 226, 231, OG *ana* + *namatau*, a der Skt lw *namati*
- anaparichūm* "unknown" adj dir sg n 15, OG *ana* + *parichūm*, Skt *parīṣita*, Pkt *paricchia*
- anapāmiu* "not obtained" adj dir sg m 332, *anapāmi* loc sg n 436, OG *ana* + *pāmiu*, see *pāmiu* under *pamai*
- anapūchiu* "unasked" adj dir sg m 485, *anapūchyā* dir pl m 79, OG *ana* + *pūchiu*, see *pūchiu* under *puchai*
- anapūchī* "without having asked" abs 375, *ana* + *pūchī*, see *pūchī* under *puchai*
- anapūmjatau* "not clearing" adj dir sg m 358, OG *ana* + *pūmjatau*, prob from Skt *puñja* "a heap", Pā *puñjo*, Pkt *pumjo*; see ND 383 a 35, note the change of meaning from "heap" to "making a heap after sweeping"

- anabhogavatū* "not enjoying" adj dir pl m 122, OG *ana + bhogavatū*, a verb formed from the Skt lw *bhoga* "enjoyment".
- anamulatū* "not similar" adj dir pl m 231, *anamulavaum* subst dir sg n 222, OG *ana + mīlāi*, see *mīlāi*
- araramivaum* "not to be diverted" subst dir sg n 318, OG *ana + ramivaum*, see ND 530 a 3, see *rāmīatī*
- anarahavaum* "not to stay" subst dir sg n 318, OG *ara + rahivaum*, Skt *rahaṭi* Pī *rahaṭi*, Pkt *rahaṭi* For the use of this word in various Mod I languages see ND 531 a 11-38
- analajāmanaum* "not putting to shame" adj dir sg n 391, OG *ana + lajīmanaum*, cf Skt *layjīpayati*, Pī *layjāpcti*, suffix *mana* < *jana*, see Phonology, p 12
- analāgai* "without having been stuck" adj loc sg n 409, OG *ana + lāgai*, Skt *lagṇa*, Pā Pkt *lagga* See ND 553 n 15
- nnatūmchatau* "not wishing" adj dir sg m 293, *nnatūmchati* loc pl m 206, OG *ana + tūmchatau*, Skt *tūñchati*
- anasonīū* "those who fast" adj dir pl m 377, o Jain's word ext with -u, of *nnasanī* der lw Pkt *anavana*, Skt *anaśana*
- nnasīj'atai* "not being accomplished" adj loc sg n 143 OG *ana + sīj'hotai*, Skt *sīdlyate*, Pkt *sījhai*, OG *sījhai* see ND 607 b 20
- nnohonyām* "unhurt" odj dir pl n 329, OG *na + hanyām*, Skt *hatā* replaced by Pā *hanito* Pkt *hanio*, see ND 636 b 6
- nnahitūī* "not beneficial" adj obl pl m 329, OG *na + hitūī*, see *hitūū*
- onahūnūm* "not being" odj loc sg f 238, OG *ana + hūnūm*, see *hūntou* under *hūi*
- anujanīrai* "permits" v caus pres 3rd sg 365, Skt *onujīrāṭi* (prim), Pā *nnujānāṭi*, caus *anujānāpcti*, Pkt *anujanai* caus *anujīnā*
- atug'anaum* "too much" adj dir sg n 79, OG *atī + g'anaum*
- atihim* "exceedingly" adv 75 62, 72, 110 141, 161, 167, 225 309, lw Skt *atī + OG -him*, cf Apāh *jaḥm* *tihm* etc
- atīcāre* "by transgressions" subst inst pl m 391, Skt lw *atīcāra*, note the *ī*
- ale'ū* "envy" subst dir sg f 305, a comp of *a + delḥai + -ū*, see *delḥai*
- adhalum* "half" adj dir sg n 495, Skt *ardhī*, Pī Pkt *adha*, suff *laum* *adhalum* in a comp but *īḥan* i urcomp
- īḥarici* "in the middle of the road" a lw 254, *īḥa* (see above) — *ci*, see ND 410 a 46

- adhikau* "more" adj dir sg m 132, 178, 348 424, ext Skt lw *adhika* by u, *adhikā* obl sg m 224, *adhikaum* dir sg n 373 481 *adhikām* obl pl n 378
- adhikari* 'in connection' subst loc sg m 164, Skt lw *adhikāra*
- adhikerau* 'more and more' adj dir sg m 319, *adhikērā* pl 247, *adhikeraum* sg n 488 (used adverbially), der Skt lw *adhika*
- anai* and conj 1 2 30 31 34 36 40 45 (8 times), 58, 61, 62, 68, 75 78 84 88, 92, 93 (3 times), etc, Skt *anya*, Pra *anna*, OG *anai* with the loc sg term? Note *ā* is the auxil word, see ND 14 a 3
- anamtau* 'endless' adj dir sg m 202 332, 481, *anamta* obl sg m 500, used adverbially 202, 332, also written *anamtau* 398, ext Skt lw *ananta*
- anamtagunī* "infinitesimal" adj dir sg f 269, Skt lw *anamta* + *gunī* < Skt *gunitā* MG *-ganī(ginī)*
- anamtamai* 'by the infinitesimal' adj inst sg m 197, Skt lw *ananta* + *mai*
- anumodivai* "in consenting" pot part loc sg n 115, Skt lw *anumodate*
- anerau* 'another, different' adj dir sg m 71, 85, 89, also written as *aneru* 67, 509, *anera* pl 307, 372, 520, also obl sg pl m n 35, 36, 69 71, 72, 73, 78, 79, 131, 152, 178, 231, 303, 321, *aneraum* dir sg n 89, 307, also *anecum* 478, *anerām* obl pl 29 besides *anerā*, *anere* inst pl m n 183, 495, *anerī* dir sg f 293, obl sg f 297, obl pl f 201, Skt *anyatara* > Pkt *annayaro* > OG *anera* + u
- apajasa* 'ill fame' subst obl sg m 127, 284, Skt lw *apa* + OG *jasa*, Skt *yaśah*
- apaharanī* "in carrying away" subst loc sg n 120, Skt lw *apaharanam*
- abhāgī* "unfortunate" adj dir sg m 173, 180, Skt lw *abhāgī* + u
- abhīprāyūm* "by the wish" subst inst sg m 105, Skt lw *abhīprāyah*
- amaratām* "while not being dead" a + *maratām* pres part gen pl n 205, see *maraim*
- amāri* "non slaughter" subst dir sg f 263, Skt *mārī* f "killing", Pkt *mārī* f OG *māri* MG *mār* in *tarāmār*, see ND 504 b 43
- amulaum* 'a certain' adj dir sg n 318, ext of Skt lw *amukam*
- amhe* 'we' pron 1st pers nom pl 99, 179, 490, Pa Pkt *amheum*, for the various forms of Pa and Pkt and Mod I see ND 636 b 25, see Phonology, p 7

- ayuktaum* "improper" adj dir sg n 91, ext lw Skt *ayuktam*
arīsādika "mirror, etc" comp dir pl m 317, OG *ārīsau + ādika*;
 Skt *ādarśah* m, for Mod I forms see ND 37 b 17, MG has also
ārīso, ārīso, ārīṣī, see *ārīṣū* below, the *-ī* is unexplained
arthī "for the purpose of" subst loc sg m 102, 179, Skt lw.
arthah
alpūrthū "having less money" adj dir sg m 61, ext lw Skt
alpūrthī
arayajum "with a lunb" subst inst sg m 209, Skt lw *arayajah*
avahelam "insult" v pres 3rd sg 99, *avahelūm* pres pres 3rd pl
 367, *avahelūm* pot part dir sg n 79, 305, Skt lw *avahelā*
atī "moreover" conj 323, Skt *api*, Pkt *ari*, MG *hāt* For the
 various forms with *h* m Mod I see ND 18 b 39
atīśasrau "untrustworthy" adj dir sg m 151, Skt *atīśaśtaryat*
 > Pkt *atīśasariro* > OG ext *atīśasra* u
atīśī "distrust" subst dir sg m 478, Skt *atīśāsah* > Pkt
atīśāso
atēlām "at improper time" subst loc sg f 114, Skt Pa Pkt *etlā*,
 MG *etlā*, poetically *etl*
asādāvasatī "rough" adj dir sg f 119, MG *akharāvakkharī*
asankhyate "in the innumerable" adj loc pl m 200, Skt lw
asankhyāta
asīmau "eightieth" adj dir sg m 187, cf Skt *aṣṭi* Pa *asīti*
 Pkt *asīti*, OG *asī* to which *mau* was added to form the ordinal,
 MG *asīmo*
asanyamī "by the uncontrolled" subst inst pl m 195, Pkt lw
a samyamī
asūjfatām "unclean" adj obl pl n 178, a Jaina religious word,
 Skt *suddhyati* > Pkt *sujhāt* > OG *asūjāt*, der *sujfataura*,
 see ND 612 b 12
ahankūram "with pride" subst inst sg m 25 Skt lw *ahankūra-*
atīm "here" adv 360, OG pron stem *a + tīm*, cf *atīm*, *atīti*,
 etc, see ND 81 b 18, Bloch 206
ahūtūm "not beneficial" adj dir sg n 453 457 530, *ahūtū* pl 242,
 also obl pl m 451, Skt lw *a hūti* with *u* added on
ahūtī "to practise" inf 374, prob from Skt *ahīṣyati* (ie *ahīṣ-*
asīti) Pkt *ahīṣa*, *ī* is difficult to explain
ahīṣī "he who can practise" subst obl pl m 443, see above,
ahīṣī, cf Pkt *ahīṣī*
atī "at the end" subst loc sg m 150, Skt lw *atī*

amteurie "with harem women" subst inst pl f 49, Skt *antah purika*, but Pa *antepurikā*, Pkt and OG *amteurī*
amdharai "in the dark" adj loc sg n 477, Skt *andhakārah*, Pa *andhakāra*, both subst, Pkt *amdhayāra*(*pakkha*) adj, OG *amdhāraum* adj and subst

āusaum "life" subst dir sg n 258, 274, 276, 467, *āūsā* obl sg n 274, *āusai* loc sg n 193 cf Ved *āyus*, Pa *āyu*, the OG word is derivable from *āyuska*

ākulā "bewildered" adj dir pl m 212, Skt *ākula*, MG *āklā* shows that it comes through Pkt *alkula*, enlarged

ākrami "overcome" past part inst sg n 443, Skt lw *ākramati*
āgar "previously" adv 334, 414, Skt *agra* > Pā *agga* > Pkt *agga* > OG ext *āgar*, there might be a word like *agraka* in later Skt, see ND 6 a 1

āgara "treasure" subst dir sg m 123, obl sg m 314, 315, a pre OG Skt lw *ālara*

āgal "before" adv 9, 65, 105, 231, 414, Skt *agra* > Pā Pkt *agga* > OG ext with *lau*, loc sg *āgal*, MG *āgal*

āgal "to" postpos 237, 415, 490, see above

āgi "fire" subst dir sg f 283, 469, obl sg f 281, Skt *agnih* m > Pa *aggi* m > Pkt *aggi* m f, see ND 32 b 37

āgila "former" adj dir pl m 77, 133, obl sg m 409, *āgilī* obl pl f 407 Skt *agra* > Pa Pkt *agga*, ext with *illaka* > OG *agilau*, cf *āgal* above, MG *āglyā*, see ND 6 a 16

ācarai "practises" v 3rd sg pres 119, 426, *ācaraim* pl 59, *ācarām* past part dir pl n 470, *ācarū* loc sg m 449, *ācarivaum* pot part dir sg n 218, *ācarivaum* inst sg n 53, Skt lw. *ācarati*
acaranum "by actions" subst dir sg n 379, Skt lw *ācarana-acārye* "by the preceptors" subst inst pl m 12, Skt lw *ācārya*
aja "to-day" adv 15, 480 515, Skt *adya* > Pa Pkt *ajja*, for various forms in Mod I see ND 33 b 10

ājñām "by the command" subst, a rare form of inst or loc sg f instead of the regular *ajñām*, Skt lw *ājñā*

ātha "eight" num subst dir pl m 296, 332, obl pl m 69, 330 333, n 412, *āthe* inst pl m 330, Skt *astā* > Pa Pkt *atthā*, see ND 34 a 6

ādām tredām "crooked, not straight" adj dir pl n 486 Pkt *adda*, OG ext *ādaum*, OG *tredām* a word like *tredā* with *um* MG *ādātredā*, see ND 11 a 5 216 b 38

- ananda* 'joy' subst dir sg m 8 Skt *ānanda*
- āna* "command" subst dir sing f 109, Skt *ājñā* Pa Pkt *ānā*, see ND 647 b 12 The -n in OG is from single n- in Pa and Pkt, cf OG *rānā*
- ānūm* "brought" p1st part dir sg n 361, *ānī* abs 497, *ānūm* pot part dir sg n 461, obl sg n 495, Skt *ānayati* > Pa *ānētī* > Pkt OG *ānar*, p1st part is a new creation
- ādaram* "with respects" subst inst sg m 524 Skt lw *ādara*
- ādarai* "begins" v 3rd sg pres 482, also (na)ḥlaram 462, *ālarium* p1st part dir sg n 93, *ādaricium* pot part dir sg n 244, Skt lw *ādara*
- ādum* "in the beginning" subst loc sg 333, Skt lw *ādī*
- āpai* "gives" v 3rd sg pres 516, *āpiam* p1st part dir sg n 495 497, *āpī* abs 428, Skt *arpiyati* > Pa *appeti* > Pkt *appeti appai*
- āpana* comp with another word, 86, see below, *āpanau*
- āpanau* "one's own" adj dir sg n 27, 103, 118, 150, 171, 186 193 252, 510, *āpanaum* m 87, 88, 150 182 183, 310 *āpanīm* pl n 321, 431, *āpanā* pl m 321, obl pl m n 103, 118 191, 323 378 475, 525, *āpanai* inst sg m n 105, 211, 270, loc sg m n 55 77 151, 385, 495, *āpanī* dir sg f 72, pl 265, obl sg pl 26 337 352; inst sg 74, 143, 111, 420, Skt *ātman* ~ Pkt *appano* ext in OG, for der see J Bloch 292, also parā 17 69 125 205, also ND 36 a 27
- āpanapam* "one's self" pron dir sg n 229 305, 326 338 351 384, 420, 478, *āpanapām* pl 152, *āpanapī* obl sg n 32 47 81 131 150, 207, 230 380, 408 455 459, 510 517, pl 31 *apnāpam* inst sg n 227, 237, 517, ext of *āpana* by *pam* derive *āpana* as above, and *pam* < Skt *ten* + *la*, for *ten* > *pp* ~ *p*, see Pischel, parā 300
- āpadī* "pun" subst dir sg f 50, lw Skt *āpal* *āpalī*
- āpalānī* "by one's self" adv 179 183 336 407 Skt *ama* + *dhanika* > Pkt *āppalania* for the alternative der see ND 36 a 27 where Nep *āphu* < *appa* + *lu* (1)
- ābhāre* "with ornaments" subst inst pl n 171 lw Skt *abharas*
- āmāḥ* "a kind of fruit" subst obl sg n 531 Skt *āmālikā* > Pa *āmāliko* > Plt *āmālikā* m n ~ OG *āmālikā* m n ~ MG *āmālikā* *dālikā* For m see Grün p 15, see ND 21 a 16 21 b 7
- āpīpī* "recourse" subst dir sg m 390 527 *āpī* p1st collective term, prob the former is a Skt lw latter also Skt *la* p1st or d r < Skt *pītra* "a place", Pkt *pīḥ*

āra "a blade" subst obl sg f 282, Skt *drā* > Pa Pkt *ārā*, see ND 37 b 26

āradatau "roaring" pres part dir sg m 169, der Skt *āratati*, Pā *āratati* Pkt OG *āradai*

ārambhūm begun 'past part dir sg n 512, lw Skt *ārambha*

ārādhuvaṃ by prostituting 'pot part inst sg n 451, 453, lw Skt *ārūdhayati*

ārīsā "a mirror" subst ohl sg m 128, Skt *ādarsa-* > Pā *ādāsa*, *ādāsaka*, Pkt *āarisa*, ext OG *ārīsau*, for the other forms in MG see *ārīsādika*, for the forms in other languages see ND 37 b 47, the -ī in the OG word is unexplained, < *ārīssa* (?)

āla 'source of pain' subst dir sg n 76, Skt *āla* > OG *āla*, MG *āl*

ālasū "lazy" adj dir sg m 381, pl 291, 310, 351, 190, obl sg m 533, Skt *ālasya* > Pkt *ālaṃsa-* > OG *ālasa* der *ālasū* > MG *ālsu*

āvai comes" v 3rd sg pres 401, 456, also (na) *āvaṃ* 523,

āratati pres part inst sg m 101, 106, 293, 493, . . . *āvu* past part dir sg m 491, *āryā* obl pl m 578, *āve* inst pl m 169,

āvaṃ pot part dir sg n 114, 125, Skt *āpayati*, Pkt *āvei*, *āvai*, for corres forms in Mod I see ND 30 a 39

āvarjyā "incubed" past part nom pl m 14, lw Skt *āvarjayati*

āśrai "resorts" v pres 3rd sg 30, *āśrayī* abs 132, 360, lw Skt *āśrayati*

āśrayau "one who has resorted to" adj dir sg m 408, ext Skt lw *āśraya*

āsaum "whole" adj dir sg n 469, *āsā* obl sg m 133, Skt *aksatam* > Pa *akḥhatam* > Pkt *akḥhayam*

āthamī "the 8th day of the month" subst dir sg f 241, Skt *astamī*, Pkt *atīhamī*, see ND 21 a 12

āsa "hope" subst obl sg f 207, Skt *āśā* > Pā Pkt *āsā*

āsana "a seat" subst obl sg n 14, *āsani* loc sg n 334, Skt *āsanam* > Pā Pkt *āsanam*

aso "the month *āśvina*" subst 1st member of a comp 241, Skt *āśvayuja* Pkt *assoya*

āhanu "beaten" past part dir sg m 138, *āhana* < Skt *dhanati*

āharai 'eats' v 3rd sg pres 353, *āhariā* past part dir pl m 199, prob Skt lw *āharati*, cf, however, Nep *aro*, ND 37 b 31, refers to the custom among the ascetics to go to fetch food from families

āmsi "an eye" dir sg f 276, 337, pl 91, 261, obl sg pl 321, 337,

- 106, *āmsam* inst sg 297, 403, 408, 120, 121, Skt *akṣiṇ* > Pa *akḷhiṇ*, Pkt *akḷhiṇ*, MG *ākḷhi*, see ND 31 a 9
- āṃgulūm* "with a finger" subst inst sg f 135, pl *āṃgulīc* 91, Skt *angulikā* > Pkt *angulā* > OG *āmquū* > MG *āqū*
- āmbā* "a mango tree" subst obl sg m 179, Skt *āmra-*, Pa Pkt *amba* ext OG *āmbau* > MG *ābo*, see ND 32 a 15
- ī "even" used after a noun to include the thing in the statement, 6 9, 16 19, 21, 27, 29, 37, 38, 11, 45, 48, 49, 56, 413, etc., Skt *api* > Pkt *ari* > OG *i* > MG *y* (j), see Hem iv, 383, 384, 390
- īgyāra* "eleven" num subst obl pl 412, Skt *ekādasa*, Pa *ekādasa*, Pkt *ekārāsa*, Apabh *eggāraha*, MG *īgyār*, the -y is difficult to explain. The word appears in PSL without the first syllable, see ND 58 n 11
- īyī "alone" emphatic particle used after the noun to differentiate the thing from anything else, 373, 493, *i + jī*, see Hem iv, 120, also 106, 114, 419, 123, 129. For *i* see above, *jī*, Pkt *jī*, jervī. It is possible to suppose *i* as a shortening of the pron *e*
- ima* "in that way" adv 35, 67, 69, 85, 95, 131, 138 139 273, 287, 322, 374, 409, Apabh *emva*, OG *ima* MG *em*, prob < Skt *eximera*, *-e* > *-i* is special, cf OG *kima* > MG *kem*
- issu* "of this kind" adj dir sg m 10, 11, 27, 47, 60 66, 70, 73, 119, 131, 272, 311, 403, 458, *issū* pl 42 56, 79, 82, 97, 101, 151, 176, 199, 450, also *issū* 43, 89, 387, and *issū*, prob the oldest of the three, 388, 163, *issum* dir sg n 23, 28, 51, 75 80, 93 94, 128, 131, 179, 191, 203, 311, 315 323, *issūm* pl 31 281 327, 461, also *issūm* 329, *issū* obl sg pl m a 231, 236, 112, 470, also *issū* 70, 225 317, 352, 106, *issu* inst sg m n 53, 58, 113, 191, 452 471, also loc sg m a 207, 273, 459 495, *issu* inst pl m n 101, 107, 121, *issū* dir sg pl f 1 9 68 162, 179, 217, 317, 370, 390, also obl 501, inst sg 7, 43, 89 179, 295, 495, also loc pl 99 214 277, Skt *īśika* Pa *īśika*, Pkt *īśa*, OG ext *issu*. The *i* is a special development
- issu* "in this way" adv 9 11, 132 161 192, 318, the acc sg of *īśika* with the ext -*issu*. Note original *issu* > *i*, e.g. OG *gāt*. Later -*issu* remains
- īśaka* "in this world" subst loc sg m 127, 147, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000
- īśim* here adv 20 43 41 153, 172, 299, 497, 512, Skt *īśakānāri* > *īśakānāri* > *īśim*

ihīnam "by him 'pron dem inst sg m 207, see *īnam*, of which this seems to be an emphatic form made by introducing *-h* for emphasis

īnam 'by him, by it" demst pron adj inst sg m n 136, 197, 198, 420 434, 468, 481, also loc sg 57, 102, 109, 120, 164, 179, 244, 261, 268, 282, 336, 370, 459, 498, also *īnum* 47, *īnī* adj inst sg f 3 529, loc sg 179, Skt *etena* > Pkt *eena* > OG *īna* ext by the term *m*, MG *ene*

uganatrīsā "twenty nine" num subst inst pl f 382, Skt *ekona trimsat*, Pkt *egūnatīsam*, *eūnatīsam*, *aunatīsam*, the initial *u* in the OG word seems to be due to the *ū* in the 2nd syllable

uchaum "less 'adj dir, sg n 544, *uchau* m 132, Pā Pkt *uccha* ext in OG *uchaum*, *ū* is irregular

uthambha "support" subst dir sg m 468, Skt *ut stambhaḥ* > *ustambhaḥ* > Pkt *utthambha*

udī "having flown" abs 105, Skt *uddayate*, Pā *uddeti*, Pkt *uddei*, *uddai*, MG *udī*, see ND 47 b 3

udhana "the covering sheet" subst loc sg n 366, Pkt *uddhana*, cf *uddhiyā*, also Pā *oddha* "carried", also Skt *vodha*, *ūdha*? MG *odhnū*, see J Bloch 300, ND 62 a 1

udhi "spread over the body" past part loc sg n 366, see above, from *oddha*

utāvalāu "hasty" adj adv dir sg m 131, 149, 363, *utāvalā* pl 150, Skt **ut tāpa la*, *uttāpa* "heat", Pkt *uttāvala*, ext in G, MG *utāilo*

uttamo "O, the best" adj voc pl m 128, 329, Skt lw *uttama*, for the voc pl suffix *o* see Grammar

uthau 'a shed" subst dir sg m 368, Skt *avastrītaḥ* > Pā *otthato* > Pkt *otthao* > MG *otho*, cf Pā verb *otharati*, see ND 62 b 22 *ū* is regular

udyamum "with industry" sub inst sg m 110, Skt lw *udyama-unmārgi* "on the wrong path" subst loc sg m 22, Skt lw *unmārga*

upagarana "utensil" subst dir sg n 373, pl 324, 361, *upagarana* loc sg 301, an old lw Skt *upakaranam*

upagāra "obligation" subst dir sg m 206, 301, obl sg 269, an old lw Skt *upakāra*

upadisaum "advise" 3rd pl pres 82, *upadisiu* past part dir sg m 16, lw Skt *upadīṣati*

upadesi "in the advice" subst loc sg m 450, Skt lw *upadeśa*

- upari* "on" postpos 100, an unemphatic form of *ūpari*, see below
- upāsamum* "by the pacification" subst inst sg m 67, Skt lw *upāsama*
- upāśamāvaṣ* "causes to calm down" v caus, 3rd sg pres 35, *upāśamā* treat pot part inst sg n 535, causal of *upāśama*, lw Skt *upāsama*
- upāsarge* "by disturbances" subst inst pl n 107, lw Skt *upāśarga* [*ūpanau* "produced" past part dir sg m 135, Skt *utpanna* > Pā Pkt *uppanna*, OG ext *ūpanau*]
- [*upādīvū* "to lift up" pot part obl, Skt *utpātayati* > Pā *uppādeti* > Pkt *uppāda* > OG *ūpūda*]
- upāśraya* "in the Jain church" subst loc sg m 111, 151, 223 477, lw, Skt *upāśraya*
- urahām* "near" adj dir pl n 451, Pa *oram*, for the various forms in Mod I see ND 62 b 30
- ulami* "recognized" past part dir sg m 87, Skt *upalakṣita* > Pa *upalakkhita* > Pkt *ualakkho*, on the change of *ua-* to *u* in long words see Phonology.
- ulami* "betrays" v 3rd sg pres 307, 371, *ulamiṃ* pot part dir sg n 177, 267, *ulami* loc sg 267, Skt *upalapati* Pā *upalāpeti*, Pkt *uralāva*, for *-ū* see above
- ullamgha* "transgresses" v 3rd sg pres 158, lw Skt *ullamghayati*
- usannam* "by the depraved" adj inst sg m 524, lw Pkt *usanna* < Skt *u'sanna* a Jain word, see *ūsanau*
- usannūpanaum* "depravity" subst dir sg n 255, *usannan* + *panaum*, see above
- usamāla* "fulfilling the obligation" adj dir sg n 269 Skt *usankalita* > Pkt *ussamkalia*, MG *asāgan ohiyāla*, prob both differently derived
- ūgarata* "while beingaved" pres part loc sg n 527, *ūgaru* past part dir sg m 435, Skt *ulgarati*, cf Pā Pkt *ugra*, OG *ūgru*, cf Nep *ugrū* ND 41 b 33
- ūgāmanu* "well" v caus 3rd pl pres 60 Skt *u'gamaṃ* cf Pā *ugamo* noun Pkt *u'gama* > OG *i'gama* (prima) *ūgīma* (caus.), see ND 416 b 4
- ūgati* "grew up" past part dir sg n 195, Skt *ul'gati* > Pā *ugati* > Pkt *ugyati*, replaced by OG *ūgati* an anatomical formation
- ūkhalā* "with open" adj inst sg m 372 Skt *ul'khalā* > Pā

- ugghāṭeti* Pkt *ugghāḍai* > OG *ūghāḍai* der *ughāḍaum*, MG *ughārū*
- ūchaha* 'interest, joy' subst dir sg m 296, Skt *utsāhah* > Pa Pkt *ucchāho* > OG *uchāha* > MG *uchah*, for *ts* > *ch* cf *uchaum* above
- ujama* 'endeavour' subst dir sg m 72, 180, 254, 292, 333, 421, 534 Skt *udyamah* > Pkt *ujjamo*
- ujamāla* 'busy' adj dir sg m 195 pl 218 230, 347, OG *ūjama* + *ala* see *ujama* above, *āla* < Skt. *-alu* (?) MG *ujmāl*
- ūjamaiamta* 'industrious' adj dir sg m 227, pl 388, OG *ujama* + *iamta*, see *ūjama*
- ūjalaum* 'white' adj dir sg n 140 *ujalai* loc sg 272, Skt *ujala* > Pa Pkt *ujjala*, ext in OG *ūjalaum*, MG *ujlū*
- ujānūm* 'in the feast' subst loc sg f 122, Skt *āudyānikā*, cf Skt *udyana* 'a garden', Pkt *ujjana* > OG *ūjanī*
- uthamana* 'the final ceremony' subst obl sg n 418, a Jain religious word, Skt *utthāpana*, replaced by Pā *utthapana* > Pkt *ūthaiana*, MG *uthamnū*
- ūthivaum* "getting up" pot part dir sg n 165, also *ūthavaum* 379, *ūthivai* loc sg 15, 186, 237, **usthāti*, cf Skt *utisthati*, Pa *utthāti*, Pkt *utthai*, OG *ūthai*, see ND 47 a 24
- ūthiadiḷa* 'getting up, etc' comp *ūthivaum* + *āḍiḷa*, see *ūthivaum* above
- ūtāranahāra* "one who carries across safely" subst dir sg m 123, Skt Pa Pkt *uttāraṇa* + *dhāra* > MG *utārnār*¹
- ūdālivaum* "squandering" pot part dir sg n 431, Skt *uddālayati* > Pa *uddaleti* > Pkt *uddālai* > OG *ūdālai* > MG *ūdālvū*
- udega* "sorrow" subst dir sg m 211, 316, 321, obl sg 74, *ūdegum* inst sg 318, lw Skt *udīga*
- ūdegavamta* "sorrowful" adj dir sg m 478, OG *ūdega* + *vamta*
- ūdharī* "having taken out" abs 537, Skt *uddharati*, Pā *uddharati*, Pkt *uddharai*, OG *ūdharai*, see ND 49 a 50
- ūnhālū* "summer" subst obl sg m 200, Skt *usnakāla* > Pa *unhakāla* > Pkt *unhaūla* > ext in OG *ūnhālau* > MG *unālō* For *-nh* > *nh*, cf footnote
- upajai* 'is produced' v 3rd sg pres 372, Skt *utpadyate* > Pa *uppajati* > Pkt *uppayjai*, *ūjanau* past part dir sg m 16 179, 210, 435, *ūpanā* pl 56, 151, Skt *utpanna* > Pa

¹ OG *nakāra* > *nāra* > MG *nār* is another example of a special phonetic change between the OG and the MG periods

- uppanna* > Pkt *uppanna* > OG ext *ūpanau*, *upana* loc sg n 362, 371, *ūpane* pl m n 221 295, *ūpāum* caus 3rd pl. pres 127, Skt *utpālayanti* > Pa *ūpāletti* > Pkt *uppāletti*, the new caus *ūpajīrai* 3rd sg pres 535, *ūpajāmeti* pl 167, *ūpajīru* past part dir sg m 167, *ūpajīratu* pres part dir sg m 178, *ūpajīruun* pot. part dir sg n 131, *ūpajīravā* obl sg 210, *ūpajīravai* loc sg 323
- ūpanau* "produced", see under *ūpajai*
- ūpama* "comparison" subst dir sg f 312, 458, Skt lw *upamā*, *ū* ! *ūparūthau* "transgressing" dir sg m 130, Skt *uparistha* > Pa *uparistha*, Pkt *upparistha*-, the original word may prob be *upara stha*, and the Pkt form might possibly have *pp*-, cf *upaharaum*, which see below
- upari* "on" postpos c obl 70, 75 92 122 139, 141, 174, 208, 274 297, 318, 366, 386, 434, 457, 534 504, Skt Pa *upari*, Pkt *uppari*, cf *upari* above
- upaharau* "over and above" postpos adj c obl 504, *ūpālaraum* n 361, OG *ūpara* (or *ū*) + *harau*, see note on *raharai* Gram pp
- ūpādatau* "taking up" pres part dir sg m 426, *ūpātī* inf 511 Skt *utpādayati* > Pa *uppāletti* > Pkt *uppādati* > OG *upālet*, MG *upāre*
- ūpārjai* "acquires" v 3rd sg pres 320, 191, *ūpārjūm* past part dir sg n 165, 166, lw Skt *upārjayati* The *ū* is prob due to the influence of words like *ūpādati* above
- ublagau* "broken in trained" past part dir sg m 205, *ūllagaum* n 209, Skt *ulblagna* > Pkt *ulblagja* ext in OG
- ūramanī* "the name of a city" subst dir sg f, lw Skt *uramni*
- ulī* "an implement of Jaina ascetic" subst obl sg n 240 Skt *upalikakam*, Pkt *olakkā*, ext in OG
- ūvati* "on a wrong path" subst loc sg f 320, Skt *ulhartma* > Pkt *uruttī* > OG *ūvata*
- ūvāḥ* "medicine" subst dir sg n 96 210 pl 361 458, lw Skt *ūvāḥ* MG *ovar*, cf Gmār *ovāḥ* besides Skt *ovāḥ*
- usarai* "injured destroyed" past part dir sg m 195 229 251 353, Skt *usarati* > Pa Pkt *usarata*, ext in OG
- ūśa* "inhaling" comp with *nī* is subst dir pl m 155 Skt *uśa ūśa* > Pa Pkt *usarai* MG *usara*, see ND 55 a 28
- ū* on "on high" adj lw sg n 22 300 Skt *uccale* > Pkt *ucca* > OG *ū* (or *ī*) < *ca* MG *ūce*

ūncecha "on a very high" adj loc sg n 262

unta 'a camel' subst dir sg m 169, pl 182, Skt *ustro* > Pā
Pkt *utto* > MG *ūt*, see ND 43 a 36

ūndaum "deeply" adv 511, Pkt *umdayam* adj, see ND 61 b 32

ūmdira rat subst obl sg m 529, Skt *undurāḥ*, Pā *undura* >
Pkt *umdura* *umdara*, MG *ūdār*

ūmbara 'a kind of tree' subst dir sg m 234, Skt *udumbarāḥ*, Pā
udumbaro, Pkt *uumbaro*, MG ext *ūbro* See ND 221 a 25

e that dem proa dir sg m 13, 75, 88, 99, 102, 119, 278, 457,
181 f 201, 533 n 111, 172, 481, pl 50, 71, 108, 143, 223,
296 321 *cha* emphatic dir sg m 33, 45 277, pl m. 330, 386,
n sg pl 73 178, 202, obl sg pl m 19, 81, 190, n 376, 381,
419, mixed genders obl pl 383

that dem adj dir sg m f n 121, 161, 491, pl 127, 163, 191,
obl sg m 1, 45, 48, 93, 402, f 4, n 128, 381, 390, pl 3, 386,
412 481 See below

che by these" pron and adj inst pl m n 77, 330, 391, 470, 523,
532, all genders combined 470, loc pl 241, for sg forms see
inaim Derivation Skt *cāḥ* > Pā *eso* > Pkt *eso* > *cho*,
OG *cha* or *e*, MG *i* dialectically, the standard form being *e* For
the various forms in Mod I see ND 521 b 35, also J. Bloch
428 b 13 and §§ 160, 203, 276 See Gram p 32

eka "one" num adj dir sg m 386, Skt *ēkaḥ*, Pkt *eḷla-*, *ekaim*
inst sg 19, 105, 274, 386, loc sg 99, 110, 160, 223, 352, 386,
387, also *ekī* 119, 239, 335, 342, *ekacha* "one another" proa
obl sg 54, 386

ekela "one by one" num pron obl sg 466, *ekelai* loc sg 276,
Skt *ekāṇka* Pkt *ekleḷkama*, *ekkaḷka-*, MG *ekleḷ*

ekathe "collectively" adj inst pl m 532, Skt *eka stha*, Pā *ekattha*,
Pkt *ekkattha*, MG *ekthe*

ekīlau "the figure 1" subst dir sg m 274, OG *eka-* + *-lau*, for
eka see above

ekamanau 'of a determined mind' adj dir sg m 90, ext of *eka* +
mana, for *eka* see above, *manau* ext lw Skt *manah*

ekalau "alone" adj dir sg m 158, 159, 160, 161, 370, 386, *ekālī*
f 321, *ekālī* obl sg m 156, 158, pl 450, *ekalaum* dir sg n
115, Pkt *ekalla*, MG *eklo*

ekavāra 'once' adv 177, Skt *ekavāram* Pā *ekavāram*, Apbh
eklavāram MG *ekvār*

- ekavīsa* "twenty-one" num subst dir 81, Skt *ekavīśatī* Pkt *ekkavīśai, ekkavīśam*, MG *ekvīś*
- elākīpanaum* "loveliness" subst dir sg n 161, lw Skt *elālī + panaum*
- elūvana* "fifty one" num subst obl pl 316, Skt *ekapñcāśat*, Pa *ekapaññāsa*, Pkt *egapannūsa*, *-pannīsa* > **pannīsa* > **pannāsa* *elūvana*, the *-ā* is analogical from *būvan*
- ekū* "every one" num pro adj dir sg m 319 425, Pkt *ekka hu* (1)
- etalau* "so much" adj dir sg m 370, pl *etalā* 114, 135, 218, 302, 316, 400, 466, also obl m n 165 318, *etalām* dir pl n 119, 155, 361, also *etalā* 378, *etalam* inst sg n 157, *etale* inst pl 398, *etali* dir sg f 271, 277, pl 19, 240, Vedic *īyattaka*, Skt type **īyattaka-*, Pa *ettaka*, Pkt *ettoa, ettia, ettile, ettula*, Apabh *ettulo*, MG *etlū*, see Hem iv, 408, 435, also see footnote
- etalam* "by that, that is to say" adv inst sg n of *etalam* see *etalau* above
- evadau* "so big" adj dir sg m 173, *evat tūvat* then *-da* added, cf JMag *evadila*, ext m Apabh *evadu*, see Hem iv, 408, Pischel, § 149, MG *evva*
- ehabhanī* "therefore" conj 209, OG *ela + bhanī* (postpos)
- eherau* "such" adj dir sg m 381, *eharū* 74, 533, *evū* obl sg m 435 or *elavū* 475, *ehrai* inst sg m 26, OG *cha + rau* cf OG *jeḥarau, tcharau, leḥarau*
- laudī* "a shell, cowry" subst dir sg f 178, Skt *lapardikā*, Pkt *latrad liā*, for variations in Mod I see ND 109 a 15
- ku utigūmanī* "exciting curiosity" adj dir sg f 485 lw Skt *kaū uka + ūmanī* < Skt *-āparīkā*
- kacirī* "dirt" subst. obl sg m 32, Skt *kaccara*, Pkt *kaccavara* m "sweepings", see ND 66 b 33, note 14
- ka'ake* "with armies" subst inst pl m 49, lw Skt *katāla*
- kādiu* "at the waist" subst loc sg f 355, Skt *latih* Pkt *k li*, MG *karj* (dialectically) *stari hrd keri*
- kalūu* "litter" adj dir sg m 125, *kādum* n 106, *kalūu* obl sg m 35, *kalūām* obl pl n 36, Skt Pa *katula*, Pkt *ka-lao* OG *ka'ū u* MG *karra*, see ND 70 b 17
- kārdhūmā* "to insult" pet part dir sg n 145, lw Skt *kārdhūmā*
- kānkli* "near, near by" adv arl postpos 300, to' 33 377, 14 140 and becomes *kānkli* in MG cf PG 14 140 141 142 143

from 266 426, Pkt *lan/ai* ext by *la* in OG, seems to be the loc form, note *ā* in postpos, see ND 72 a 4

lanjuc by the girls subst inst pl f 19, 153, lw Skt *kanyu*

lapura camphor subst dir sg m 231 Skt *karpūrah* Pa Pkt *kappura*

lamni action subst loc sg n 103 lw Pkt *kamma* < Skt *lani* a

larai does v 3rd sg pres 23 36 52 61 63 69 71 116 130 143 117 159 236 253 360 516 etc also (na)*laraim* 13 61 86 116 138 152 180 197 207 316 314 367 *laraim* pl 9 78 97 110 127 143 175 215 216 also 2nd pers sg 51 292 *larau* 1st pers sg 139 377 407 470 503 508 *larisim* fut 3rd pl 215 *larisi* 2nd sg 123, *larisu* 1st sg 193, *larau* imperat 3rd sg 408 also 2nd pl 465, *lari* 2nd sg 258 522, *lari* inf 158 200 314 382 421, also absol 9, 105 150, 196, 212 253 372 *karata* pres part (unenlarged) 109, 459, *larta* tau pres part dir sg m 65, 222 333 399 411 467, *karatī* pl m 411 421 also obl 72, 449, *karatāu* gen pl 155 402 521

larivau pot part dir sg m 181 266 277 *larivū* pl 525, *larivau* dir sg n 77, 91 111, 114 115 131 156 104 451 157 also *larivū* 296 *karivu* obl sg n 155 267, 323, 341, 411, 157, 502, 516 *karivau* inst sg n 77, *karivu* loc sg n 115 235 380 463, *karivī* dir sg f 412 461, *kīd/au* past part dir sg m 455 *kīd/ī* pl 468 476 *kīd/au* dir sg n 411 476 *kīd/ī* dir sg f 445 *kīd/ī* hui pres perf 3rd sg 182,

kīyu pass 3rd sg pres 181, *karitau* pass pres part newly created from the pres base dir sg n 307, *karivai* caus 3rd sg pres 316 401 491 also (na)*karivaim* 375, pl 419, *karivau* caus impar 3rd sg 316 *karivau* caus pot part loc sg n 115 Pres base Skt Pa Pkt April h OG MG *kar*, pass Skt *kṛayite* > *l* v *kīyut* Pkt *kīyū* caus Skt *kīrayati* replaced by *karīpeti* > Pkt *karivai*, see ND 136 b 15, J Bloch 206 b 3

karivāhita does subst dir sg pl m n 6 74 83 116 158 170 200 270 210 old pl 4 *karavāhite* inst pl m 107, *karavāhita* dir sg f 333 511 Skt *la* Pkt *karana* - *-d/ita* MG *kar* ir see footnote p

kāṭavāhita in disgrace sul loc sg m 459 lw Skt *kāṭavāhita* *karavāhita* the saw and other things subst dir pl n 201 Skt *kāṭavāhita* Pkt *kāṭavāhita* see ND 77 a 8

karasanī "a cultivator" subst dir pl m 195, also obl sg 497, pl 159, *karasanīe* inst pl m 195, Skt *karasana* + *ika*, the Mod I has different words, see ND under *kisīn*

karī a noun in the inst case followed by *karī* makes an inst phrase, in *karī* sg 14 53, 58 76 91, 92 135 186, it is also : *karī* 92, 131, 151 also in *karī* 67, 79, 96 110, 132 139 155 179 211
e karī pl 60 73, 86 87, 128 129 132 165 186 231 112, before a noun in -a 77, derivation, same as *karī* absol of *karas* which see

karmum "with actions" subst inst sg n 173 193, *karmē* inst pl n 137, lw Skt *karma*

karpūrūlike "with camphor and other things" subst inst pl n 186, lw Skt *karpūrādika*

kalpim "imagined" past part inst sg n 379, lw Skt *kalpate*

kaśāye "with vices of mind" subst inst pl in 117 lw Skt *kaśīya*

kaśīnū "with pain" subst inst pl n 82, lw Skt *kaśī*

kasautau "a touchstone" subst dir sg m 190, Skt *kaṣapattalakā*
 Pkt *kasavattao*, MG *kaśā*

kahai "tells" 3rd pres sg 1 3, 81 233, 256, 370 392 172 510
 also (na) *kahum* 358, pl 95 123, 212, *kahai chai* cont. pres 3rd sg 230 256 322, 176, *kahai chaim* pl 73, 123 161, also *kahaim chaim* 400 522, *kahau chau* 2nd pl 376 *kahi* imperat 2nd sg 429, *kahisu* fut 1st sg 1, *kahī* inf 279 also nbs 191, *kalatau* pres part dir sg m 373, *kahatī* obl 521, *kahitum* pot part 77, also *kahitum* 119, *kahiu* past part dir sg m 66, 399, *kahiū* pl 322 380 491, 412 also obl m n 132, and *kaśīyā* 482, *kahium* dir sg n 331 409 *kahim* pl 408, *kahī* dir sg f 287, 510, also obl 481 *kahiumi* / *hai* past perf (cond) 3rd sg 514 511 *kahiumi chai* pres perf 3rd sg 382 *kahī* pass 3rd sg pres 16 30 76 77, 132 223, 296 298 321 383 386 110 also (na) *kahiū* 490, 3rd pl 179 459 499, *kahiūaum* pres part pass dir sg n 535 *kahī* pl f 465, *kahīnī* / *tau* cras pres part dir sg m 350, Skt *kaśāyati* Pk *kaśāyati* Pkt *kahai kahai* see ND 81 b 1

kahānahīru "one who tells" subst obl sg m 521 Skt *kahāna* *chīru*, Pkt *kahāna* *chīru*

kaka "that is to say" pres part gen pl 201 111 450 see under *kahi*

kakā "who n" interrog pres obl sg 455, *kakāyā* > Pkt *kakāyā* > OG *kakā* The index replaced the interrog pron.

lahū "that is" 3rd sg pres pass 231, 469, a case of specialization in sense

lahūm "anywhere" adv 342, a double loc form, see *lahi*

lahūm "when" interrog adv 319, der same as above

kampāvī 'cause to move' caus inf 5, lw Skt *lampate*, as MG *lampe*

kālūmbara 'a kind of tree' dir sg n 234, a lw ? cf *ūmbara* above

kūga 'a crow' subst dir sg m 95, 510, 519, 530, an early lw Skt *kālaka*

kāginū 'a female crow' subst dir sg f 187, *kūga* (see above) + *nī*

kāchabā 'a tortoise' subst obl sg m 484, Skt Pā *kacchapa* >

Pkt *kacchabha*, OG ext *kāchabau*, the -b is not explained

kaja "work" subst dir sg n 76 118, 150, 155 252, 362, 377, 448,

455 469 529, dir pl 346, 372, obl sg 355, 376, pl 195,

kajum inst sg n 484, *kāji* loc sg 80, 143, 151, 203, 329, 403,

436 448 489, also *kāja* 374, *kāje* loc pl 306, Skt *kāryam* >

Pkt *kajjam*

kājagaraum "useful" adj dir sg n 473, *kājagarā* dir pl m 43,

OG *kāja laraum* < Skt *kāraḥam*

kādhai "takes out" 3rd sg pres 472, 504, Pkt *kaddhai* replaces

Skt *kṛsati*, *kādhi* past part dir pl f 261, MG *kādhe*

kālayau "rusted" adj dir sg m 218, OG *kāta* + -au, Skt

-*itaka*-, for *kāta* see *kātum* below

kātum "with rust" subst inst sg m 248, Pkt *katta*

kūdavum "with mud" subst inst sg m 218, Skt *kardama* > Pkt

kaddama, the loss of nasalization is unexplained

kāna "ears" subst dir pl m 32, 43, 378, 454, obl pl 533, Skt

karnā, Pā Pkt *kannā*, see ND 86 a 49

kāranapanam "as a cause" inst sg n 42, lw Skt *kāraṇa* + -*panam*

kāranum "by a cause" inst sg n 95, 110, lw Skt *kāraṇam*, might be an OG word

kālamuhā "angry faced" dir pl m 77, Skt *kālamukha* > Pkt

kālamuhao > OG *kālamuhau* > MG *kālməyo*

kālasoriyā "a prop name" subst obl sg m 445, *kāla* + -*sora* + -*au*

kālum "by the time" subst inst sg m 30, 161, 252, *kālī* loc sg m

117, 171, Skt Pā Pkt *kāla*, MG *kāl*

kālā "black" adj obl sg m 95, *kāle* inst pl m 272, Skt *kālakāḥ*

Pkt *kālaḥ*, OG *kālau*, MG *kālā*, see ND 90 b 32

kālikācūryum "by Kālikācūrya" subst inst sg m 105, 223, 229, 380

- lāmī* "any" indef pron dir sg n 223 229, 380, 111, pl 321, used adjectively dir sg n 139, 153, 160, 179, 186, 315, 478, dir sg m 139, 511, Skt *kāmet*
- lāu* "why" interrog adv 51, 66, 67, 208, 289, 314, Apabh *lāma*, see Hem iv, 118, 121, 422, 431
- kāmlana* "n bangle" subst obl sg n 179, Skt *lāḥlanam* > Pā Pkt *kamlanam*, see ND 66 n 21
- lawa* "how" interrog adv 168 176, 318, 406, 408, 480, "why" 26, 30, 111, 277, Apabh *lawa*, *lawa*, *lawa*, see Hem iv, 376, 401, 418, cf OG *jima*, *tima*, *ima*, MG *lēm*, *jēm*, *tēm*, *em*
- linalima* "in what different ways" adv 475, OG *līma* repeated, see above
- lilū-īu* "unhappy" adj dir sg m 70, *lilū-īu* obl sg n 259, lw Skt *līlū-īa* + *-īu*
- lūāraim* "some time" indef adj 93, 216, 382, Pkt *lū-ī* + *tāra-*, note -ī
- līsu* "of any kind" indef pron and adj dir sg m 47, *līsiyī* pl 11, *līsum* dir sg n 76, *līsu* loc sg n 189, *lī-ī* obl sg f 297, 352, see below
- līsu* "of what kind" interrog pron and adj dir sg m 120 *līsiyā* pl 1, *līsum* dir sg n 120, 476, *līse* inst pl m 480, Skt *līdrśhila*, Pkt *līsia* > OG ext *lī-ī u* > *līsu* note the shortening
- līsum* "why" adv 21, 35, 139, Pkt *līsam* > OG *līs (um)*, note ī
- līnā e/a* "some" indef pron obl sg m 179, OG *līnā* + *e/a*
- līhī-ī* "where" adv 158, 278, 288, 321, 341, prob n case form (xen pl 1) of the word represented in Apabh *līhe* 'why' see Hem iv, 365
- līān tau* "from where" adv 470, OG *līhām* + *tau*, see above
- līyau* "is done" pass pres 3rd sg 26 271, 289 etc see *lurau* above
- līdī* "worm" subst dir sg m 43, *līde* inst pl 321, Skt *lītaḥ* > Pkt *līlo*, MG *līro* see ND 92 b 42
- lī-ī* 'ants' obl pl f 174, 176, *lī-īe* inst pl 174, Skt *līlū* > Pkt *līhī-ī* MG *lī-ī*, see ND 92 b 41
- līnau* 'by whom' interrog pron inst sg m 263, Skt *lena* > Pkt *lena* > OG *līnau*, note < > ī
- lī-ī* "done" past pass dir sg m 70, 151, 159 174 175, 192 220 301, *līdī* pl 7, *līdī-ī* dir sg n 81, 109, 139, 143 163, *lī-ī* pl 4 43 83 215, 270, *lī-īe* inst pl m 77, *līhī-ī* loc

- sg n 103, *kīdhī* dir sg f 47, 55, pl 334, Pkt *kiddha-* *liddha*, *laddha*, see under *Lara*
- kunaekum* "by some one" pron and adj inst sg m 33, *kunum eka* loc sg 179, 239, OG *kuna* + *eka*, see *kūna*
- kupru* "angry" adj dir sg m 91, *kupriyā* pl 42, lw Skt *kupyati*
- kubuddhi* "of bad intelligence" adj dir sg m 173, lw Skt *kubuddhi*
- kumānasa* "a wicked man" subst obl pl m 137, lw Skt *ku-* + OG *mānasa*, Skt *mānusa* > Pkt *mānusa*, note the early change *u* > *a*, see ND 503 b 7
- kumarium* "by the son" subst inst sg m 39, lw Skt *kumāra-*
- kulī* "in the family" subst loc sg n 55, 154, 331, Skt Pā Pkt *kule*, MG *kul*, see ND 101 a 33
- kusamsargi* "in the bad company" subst loc sg m 64, lw Skt *kusamsarga*
- kūna* "who" interrog pron nom sg m f 129, 289, *kunaum* inst sg m 138, *kunum* inst sg m 416, *kunum* loc sg n 179, 239, Skt *kah punah*, Pā *ko pana*, Pkt *lavanu*, *kauna*, MG *lon*, see ND 98 a 6 See Gram, p 34
- kūe* "in the wells" subst loc pl m 200, Skt *kūpesu* > Pā *kūpesu* > Pkt *kūehu*, MG *kuve* See ND 102 a 13
- kūtvar* "in beating" pot part loc sg n 183, Skt Pā Pkt *kutta-* > OG *kūtar*, see ND 96 b 38
- kūda* "a fraud" subst dir sg n 507, also obl sg n 204, Skt *kūtam* > Pkt *kūdam*, MG *kār*
- kūdaum* "wrong" adj dir sg n 457, *kūdā* obl sg n 177, also obl sg m 385, Skt *kūtaḥam* > Pkt *kūdaam*, MG *kūrū*
- kūdābolau* "a liar" subst dir sg m 507, Pkt *kūdaa bollau*
- kūlaum* "undeveloped" adj dir sg n 427, Skt *lomalaḥam*, Pā Pkt *lomala*, MG *kūnū*, absence of nasalization is curious, or Pkt *kulla* "weak", ext, will give the word
- ketalā* "some, how many" indef and interrog pron and adj dir pl m 122, 167, 170, 179, 252, also obl pl m 339, *ketale* inst pl m 495, Skt *kāṣṭhika-*, Apabh *kettia*, *kettila*, *kettula-*, ext in OG *ketala um*, MG *ketlū*
- ketalāēka* "some" indef pron and adj dir pl m 28, 52, 285, 423, 495, *ketalēka* dir pl f 52, OG *ketalā* + *eka*, see above, *ketalā*
- kevalaum* "mere" adj dir sg m 182, 185; *kevalaum* dir sg n 193, 209, 220, Skt Pā Pkt *kevala*, ext in OG, MG *keval*
- kevalaum* "only, merely, in vain" adv. 338, 416, 462, Skt *kevalam*, Pkt *kevalam*

leśa "hair" subst dir pl m 198, 357, Skt *leśāḥ*, Pa Pkt *leśā*, see ND 104 b 43

lo "some, any, who" indef and interrog pron and adj dir sg nnd pl m f 478, 490, emphatic *loḥ* 71, 307, 404, 431, Skt *laccit* replaced by Pā *loci*, Pkt *loḥ*, see ND 105 b 34

locca "somebody" indef pron nnd adj dir sg pl m f 31, 37, 67, 71, 92, 168, 253, 251, 417, 418, 458, 509, OG *lo + elā*; see *lo* above

lodāloḍi "a crore of crores" num subst obl f 274, Skt *lotālotiḥ*, Pkt *lodāloḍi*

lodāloḍigunau "a crore crore fold" adj dir sg m 178, Skt *lotāloti + guna*, Pkt *lodāloḍiguno*, ext in OG

loḍi "a crore" num subst dir sg f 207, obl sg 18 274, 280, also *loḍi* 187, dir pl 276, *loḍim* inst sg 276, *loḍe* inst pl 269, Skt *lotiḥ*, Pkt *loḍi*

loḍigunau "a crore-fold" adj dir sg m 178, OG *loḍi + gunau*, see above

lriyāṃ "by work" subst inst sg f 226, Skt lw *lriyā* m is prob a shortened form of *-im*, this termination appears only after the Skt lws ending in *-ā* and is very rare

lriyāṃ "by action" subst inst sg f 421, lw Skt *lriyā*

lānām "in a moment" subst inst sg m 28, 126, *lānā* loc sg m 116, *lānāḥ* "every minute" 211, lw Skt *lānā-*

lāyā "in destruction" loc sg m 119, 193, lw Skt *lāyā*

lātra "in the field" subst. loc sg n 90 179, 386, *lātre* loc pl 369, la Skt *lātra*

lāpām "lose" v 3rd pl pres 388, lw Skt *lāpāṃ*

lāḥḥuī "shake" inf caus 5, lw Skt *lāḥḥayati*

As *lā* is written as *s* in the MS, for the words beginning with *lā* see under *s*

gāṇa "a window" subst dir sg m 334, Skt *gāṇāḥ* > Pa *gāṇāḥ* > Pkt *gāṇāḥ* > OG *gāṇāḥ* *gāṇā* > MG *gāṇā*

gāḥa "a castle" subst dir sg m 506, Pkt *gāḥa* m, for various forms in Mod I see ND 113 b 36

gāḥarāḥau "a rampart" subst dir sg m 523, OG *gāḥa* (see above) + *raḥau* = Skt *raḥāḥa* See ND 513 b 29

gāḥam "as many times" adj dir sg n 35t, 414, *gāḥam* inst sg n 20, Skt *gāḥ* Pkt *gāḥ* ext in OG, MG *gāḥ*, the change *-u* > *-ā* in long words like *lāḥ* *raḥau* is to be noted

ganī "count" v imperat 2nd sg 94, *ganū* pass pres 3rd sg 453, *ganūm* 3rd pl 478, Skt *ganayati* > Pa *ganeti*, Pkt *ganai* see ND 135 a 16

ganum "by the Jaina priest" subst inst sg m 543 Pkt *ganī*

gatum "in the condition" subst loc sg f 122, 217, 243, 470, lw Skt *gatih*

gamaum(na) "likes" v 3rd sg pres 63, *gamatau* pres part dir sg m 323, *gamatai* loc sg 379, *gamate* inst pl 188, Skt *gamayate*, Pa *gammai*, see ND 135 b 37

gayau went past part dir sg m 162, 196, *gayaum* n 62, Skt *gatah* Pkt *gayo*, OG ext *gayau* but *gai* loc sg n 193, Skt *gate*, Pkt *gaye*, see ND 136 a 11

gayasukumālīla 'a proper noun' dir sg f 55, Skt *gayasukumarīlā* Pkt *gayasukumālī*

garuu "big" adj dir sg m 406, *garūum* n 428, Skt *guru* replaced by Pa *garuko* > Pkt *garuo*, ext in OG *garū* u, see ND 136 b 6

garbhī "in a womb" subst loc sg m 18, lw Skt *garbhāḥ*

galai "on the throat" subst loc sg m 447, Skt *galakam* > Pkt *galaam* > OG *galaum* > MG *galū*

gahlapanaum "madness" subst dir sg n 309, OG *gahila* + *panaum*, see *gahila* below

gahlā 'mad' adj obl sg m 309, Skt *graha*, Pkt *gahilla*-, ext in OG *gahilaum*, MG *ghelū*

gādalaum "a cart" subst dir sg n 470, Pkt *gadda*, OG ext by *laum* For the various forms in Mod I and their connection with Skt *garta* "a chariot seat" see ND 140 a 40, MG *gādū*, *gāllū*

gādhau "very much" adj dir sg m 126, 141, 161, 207, 323, *gādhā* pl 38, 278, *gādhaum* sg n 203, 221, 277, 304, *gādha* obl sg n 371, *gādhai* inst sg m¹ 132, 178, 318, *gadhī* dir sg f 352, *gādherau* compar dir sg m 141, Skt *gādha* ext by u

gādhaum "very much" adv 228 336, 424 468 *gādhau* m 424, 501, 502 522, *gādhaum* inst sg 319, see *gādhau* above

gāthāe "by means of strophes" subst inst pl f 230, 382, 404, 542, *gāthāum* loc sg 260, lw Skt *gāthā*

gūma "a village" subst dir sg n 356, pl 416, obl pl 385, Skt *gramah* m, Pa Pkt *gūmao* m, see ND 139 a 2

gūmadī 'a villager' subst obl sg m 428, Skt *grāma* ext by -da- in Pkt, further ext in OG by -īu, see Gram p 24, see *gīma* above

- gīraṃ* "pride" subst dir sg n 325, Pa Pkt *gārava* der Skt *qaru*
qali "an abuse" subst obl sg f 133, Skt Pa Pkt OG *qāli*, MG
gāl, see ND 141 b 5
- gīhūm* "in a stroph" subst loc sg f 482, *gīle* inst pl 406, Skt
gāthū, Pkt *gāhā*, *qāha*, cf Sgh *gī* see ND 139 a 18
- gīntha* "a tie" subst dir sg f 201, Skt *granthīm*, Pa *gantha* m,
 Pkt *gamtha* m f, MG *qūthi* See ND 139 a 34
- quum* "went" pres part dir sg n 189, Skt *gata* Pkt *qiya*, ext
 um by analogy in OG, see the alternative form *giyaum* above
- gunai* "revises" 3rd sg pres 233; also (na)*gunaim* 358, *quniceum*
 pot part dir sg n 61, a derivative verb from Skt noun *guni*
- gunum* "by virtue" subst inst sg m 58, *gunc* inst pl 49 68,
 Skt Pa Pkt OG MG *guna*
- gunau* "-fold" adj dir sg m 178, Skt Pa Pkt *guna*, ext in OG
- gunākāre* "by multiplication" subst inst pl m 269 lw Skt
gunākāra
- guphāvāsī* "residing in a cave" adj obl sg m 62, OG *gupha rūsi*,
guphā, Apbh *gumpho*, for the discussion on this word see ND
 145 a 16, Skt *guhā* cannot give this form, *vāsī* Skt lw
- gurū* "a preceptor" subst dir pl m 155, *gurum* inst sg 150,
gure inst pl 66, 116, 376, the inst forms point that the word
 was declined as if it were *gura*, but the old form *guru* seems to
 have been kept on in the Direct case
- gurūāpanaum* "through pride" subst inst sg n 192 instead of
garūāpanaum prob through an attempt at learnedness
- guple* "by protections" subst inst pl f 389, lw Skt *quptih* the
 case form is not regular
- gūmchalaum* "a spiral, a bunch" subst dir sg n 313, *qumchalaum*
 obl sg 314, *gūmchalim* dir pl n 538 Skt *guccha* Pkt
qui cha ext in OG by *-laum* cf MG *glādū* See ND 143 a 35
- gūjha* "a secret" subst dir sg n 11 205, Skt *cuhjati* ~ Pkt
guyhim > OG *qūja*, see ND 158 a 3
- goparai* "in the cow pen" subst loc sg n 234 290, *gēi + charai* ?
goparai "hiding" pres part caus dir sg m 176 lw Skt *gopāriti*
gopāriti "a proper name" subst dir sg m 170, Skt *gopāriti* Pkt
gopāriti
- gītā* "hours" subst dir pl f 334, Skt *chasti chetā* Pkt *gītā*,
qātā MG *qātā* < *qātā* See ND 153 b 14
- gūhā* "much" adv dir sg m 116 197, 202 317 *chāri* pl
 58 143 160 236, obl sg 12 100 154 158 166 213 203 425,

pl 125 323, 387, also *ghanām* 379, *ghanaum* dir sg n 20, 25, 77, 128, 191, 333, also *ghanum* 250, 256, *ghanām* pl 83, 102, 194, obl pl 187, 324, 535, *ghanāḥ* inst sg m n 30, 82, 357, 494, 524, also loc sg 319, *ghane* inst pl m n 243, 269, 323, 338, 393, 443 479, *ghanī* dir sg f 350, also obl pl 19, 97, *ghaneraum* compar dir sg n 517, Skt *ghanakam* > Pkt *ghānaam*, see ND 154 a 8

ghanīvara often 'adv 310, 335, OG *ghanī* + *vāra*

ghaddhā 'donkeys' subst dir pl m 74, Skt *gardabhāḥ*, Pa *gadrahā*, Pkt *gaddahā* OG *gaddhau*, MG *gadhara*, the aspiration in the initial syllable of the OG word is unexpected, as also the -*ddh*, see ND 134 a 41

ghara 'a house' subst dir sg n 89, 152, 220, pl 278, obl 220, 230, 370, *gharum* inst sg n 477, *ghare* loc pl 354, *ghari* *ghari* 'at every house' 373, Pa Pkt *ghara*, MG *ghar*. For discussion on this word see ND 154 a 49

ghatyā "placed" past part (?) obl pl m 60, Pkt Apbb *ghallat*, MG *ghāle*, see ND 155 a 31

ghānūm 'by or in the mill' subst inst or loc sg f 42, Skt *ghātāṃkā* > Pkt *ghāyanā* See ND 156 b 44

ghāya "slaughter" subst dir sg m 131, 133, obl 176, Skt *ghātāḥ* > Pkt *ghāya* > MG *ghā* "a throw", see ND 155 b 41

ghāmta "a bell" subst obl sg m 489, Skt *ghantāḥ* > Pkt *ghamto*, see ND 156 a 6

ghāmtali "a small bell" subst dir sg f 447, OG *ghāmta* + *lī*, see above

ghī "purified butter" subst dir sg n 368, Skt *ghṛtām*, Pa *ghatam*, Pkt *ghuam* *ghuyam*, MG *ghī*

ghodā "horses" subst dir pl m 182, Skt *ghotakāḥ* > Pkt *ghodaā*, see ND 160 b 29

ghosayati "was published loudly" caus past part dir sg m 268, lw Skt *ghosayati*

cautha "a Jaina fast" subst dir sg m 369, Skt *caturtha*, Pkt *cauttha*, a Jaina religious word

cauthā "fourth" adj obl sg m 12, Skt *caturtha* > Pa *catuttha* > Pkt *cauttha*, ext in OG *cauthau*, see ND 186 b 48, cf *cauthi*, MG *cāthi* 'the fourth day of a lunar fortnight'

caudasī 'the 14th day of the lunar fortnight' subst dir sg f 241, Skt *caturdaśī* > Pkt *cauddasī*; MG *cāudaśī*

- caupūda* 'four footed' subst dir sg n 117, pl 206, 447, OG
cau + Skt *pada*
- caumāsai* 'in the rainy season' subst loc sg n 369, Skt Pa
calurmāsam > Pkt *caumāsa*, *cāumāsa*, ext in OG *caumāsaum*
- caurāsī* 'eighty four' num subst dir pl 194, Skt *catur* + *aśīti*,
 Pkt *caurāsī*, see ND 187 b 25, the -ā is due to *bā* in the
 number 82
- caurīhāra* 'night fasts' subst dir pl m 3, Skt *catur* + *īhāra*,
 Pkt *caurīhāra*
- caurīvūm* 'in an epoch in an age' subst loc sg f 179, Skt *catur*
viśatikā > Pkt *caurīsiā*
- cadai* 'gets up' v 3rd sg pres 170, Pkt *cadai*, MG *cāpe*, MG
cāphe might be from *cadhai*, see ND 161 b 33, *cadvā* past
 part dir pl m 301, *cadāru* caus past part dir sg m
 166, *cadāru* pot part caus loc sg n 186
- cānūkyā* 'a proper name' subst compounded 150, Skt *cānakya*
- cāritrīā* 'he who observes vows' subst obl sg m 470 513, pl 48
 165, 406 539, *cāritrīe* inst pl 498, Skt lw ext *cāritrī* br u
- calu* 'walks' v 3rd sg pres 352 367, al o (na)*cūlaum* 130, pl
 74, *cālai chai* cont pres 3rd sg 415, *cālu* pot part dir
 sg n 318, *cālurū* obl 297, *calūru* caus past part dir sg
 m 175, Skt *caryate*, *calyate* > Pkt *callai*, MG *cāle*, see ND
 172 b 45 173 a 30-40
- cāmeaun* 'with the beak' subst inst sg f 472, Skt *caṣcuh* m, Pkt
caṣcū f, see ND 179 b 11
- cāmedā* 'leather' subst obl sg n 380, Skt *carma* > Pa Pkt
carma ext in OG by *-laam*, *cāme laum*, MG *cāmū*, see
 ND 172 a 11
- cigicigūtau* 'shining' pres part dir sg m 51
- cūti* 'in the mind' subst loc sg n 464, lw Skt *cūtem*
- cūri* 'four' num subst and adj 179, 271 296, 297, 358 497,
cūm oll 214 310 312 356 401, 465 497, 532, Skt *caturā*
 cf *callū* in Pkt *cāt lūa*, *cūri*, then *cūri* (*ū* *tri*) > *cūri*
 see ND 172 a 42
- ciknaum* 'sticks' adj dir sg n 222 301, *cikanū* oll sg m 535,
cikanū inst sg n 172, Skt Pkt *cikna* ext in OG *cikna*
- cūru* 'contemplates' v 3rd sg pres 36 465, also (*ī*)*cūru*
 170, *cūru* abs 257, also inf 55, *cūru* pres part
 dir pl m 163, *cūru* past part dir sg m 143, *cūru*
 dir sg n 26 *cūru* loc sg f 143, *cūru* loc pl m 165,

. *cīmtavītaum* pot part dir sg n 95, 319, *cīmtavī* pass pres 3rd sg 204, *cīmtavītaum* caus pass pres part dir sg n 29, Skt *cintayati* > Pā *cīnteti* > Pkt *cīmteti*, the causal form seems to have been used in the primitive sense. The absence of nasalization in some forms seems to be due to confusion with *citta*

cīmta 'worry' subst dir sg f 372, Skt *cintā* > Pkt *cīmtā* > Apbh *cīmta*

cūka 'misses' v 3rd sg pres 430, Skt **cyut kṛta*, Pkt *cuklao*, *cūliu* 480 from *cukla-* + *iu*, a new formation, *cūkivaum* pot part dir sg n 50, 327, *cūlavai* caus 3rd sg pres 229, *cūkavū* past part caus dir sg m 224, *cūlavī* inf caus 232, *cukavī* 3rd sg pres caus 117, see ND 179 a 31

cūdi "bangles" subst obl pl f 334, Pkt *cūda-* m, Apbh *cūdullau*, see Hem iv, 430, cf MG *cūrī*, *cūrō*, *cudlo*, *cudhī*, see ND 181 a 21

cūrū "is crushed" v pass 3rd sg pres 312, Skt *cūryate*, cf Pkt *cura* m, see ND 181 a 1

cetū "woke up" past part dir sg m 192, lw Skt *cetayati*, see ND 182 b 20

corī "theft" subst obl sg f 243, 456, Skt *cāurikā* > Pā *corikā* > Pkt *corā*, see ND 185 b 8

celau "pupil" subst dir sg m 93, *celā* pl 377, it is either connected with Skt *cela* "baby's napkin" + *la-* or Skt *ceta-*, cf Pkt *cella*, *cilla-*, Bloch connects it with the Dravidian *cillu* denoting the idea of smallness, see ND 183 13

cosaum "clear" adj dir sg n 213, *cosā* obl sg n 213, *cosai* inst sg n 443, Skt *cāṁksa* > Pkt *collha* ext in OG, see ND 184 a 2

cyavaum "fall" v 3rd pl pres 29, lw Skt *cyavate*

cha "six" num subst dir 3, 82, 111, 234, 374, 394, obl 322, 368, 394, 425, 537, *chae* inst pl 322, **lsat*, Pa Pkt *cha*, cf Skt *sat*, for comparison with the forms of other Indo European languages see ND 189 a 9

chai "is" v 3rd sg pres 1, 2, 3, 6, 26, 33, 42, 43, 47, 70, 73, 83, 85, 394, 451, *chaim* pl 1, 101, 143, 232, 280, 288, 451, *chaim* 1st sg 22, 256 *chatau* pres part dir sg m, *chatā* pl 36 329, also obl sg m n 495, 530, *chatai* loc sg n 207, 253, *chate* inst pl 273, Skt *dhsetsi*, Pa *acchati*, Pkt *acchar*, *achai*, for the

discussion and various views on the derivation of this word see
D 191 a 27

"flurty" *xi* num subst dir 274, OG *cha trisa*, for *cha*
above, *trisa* < Skt *trimsat*

"a period of six months" subst dir sg f 428, Skt *ṣaṁmāsikā*,
Pkt *chammāsī*

"twenty" *xi* num subst dir 386, Skt *sadvimśatī* >
Pkt *chavīsa* > Apbh *chavīsa*, see ND 19 a 1

"secretly" adv 195, Skt *channam* > Pkt *channam*,
t in OG by *-um*, see ND 195 a 50

"secretly" adv 308, 478, prob a development from the
n pl form of Skt *channa-*

"a she goat" subst dir sg f 147, Skt *chāga* > Pkt *chāa*
t in OG *chā li*, MG *chālī, cālī* (dialectically used by shepherds)

"gives up" v 3rd sg pres 37, 89, 117, 160 172 173 251,
1) *chāmdam* 172, *chāmdasi* 3rd sg fut 319 *chāmdiu*

at part dir sg m 88, 141, *chāmdī* pl 197 also *chāmdyī*
, *chāmdium* dir sg n 89, 105, 295, *chāmdyām* pl 434

, *chāmdī* inf 173, 255, also absol 459, *chāmdatav* pres
rt dir sg m 37, *chāmdivaum* pot part dir sg n 295

7, *chāmdivā* obl sg n 477, *chāmdium* pass 3rd pl pres
3, Skt *chṛndati* > Pkt *chaddeti*, Pkt *chaddai* MG *chāde*

r derivation see ND 192 b 1

"cuts" v 3rd sg pres 133, *chedai chai* cont pres 3rd sg
8, *chedī* abs 112, *chedivaum* pot part dir sg n

145, 1w Skt *chedak*

"end" subst obl sg n 214, Skt *śeḍa* > Pkt *cheda* n
row", see ND 201 a 12

"in the end" subst loc sg m 20 251 OG *śeḍa-dau* MG
72

"in the last" adj loc sg m 171, OG loc sg *śeḍi - lau*,
G *chedo*

"to untie" inf 204, Skt *chutati* caus *chodiyati*, Pkt *śeḍeti*,
G *chedai*, see ND 199 b 13, MG *chōṛī*

"children" subst obl pl n 141, Pkt *chopira* m is the same
word as MG *choro*, see ND 201 b 40

one only "emphatic particle" 20, see p below

"conj" 25 29 51, 52 64 66 67, 71, 99 159 210 244, 253 263,
2 459, 481, etc., Skt *yathā* Pkt *ju*

- jaikimai* "even if" 43, 228, 344, 383, 414, Skt *yadi kimapi*, Pkt *jaikimari*
- jaipuna* "but if" conj 346, Skt *yadi punah*, Pkt *jaipuno*
- jau* "if, when" 346, 468, Skt *yatah*, Pkt *jao*
- jaga* "universe" subst obl sg n 202, 260, lw Skt *jagat*
- jattapanaim* "with obstinacy" subst inst sg n 118, cf Skt *jata*, also cf Pkt *jatta* "a predatory tribe" (mod *jāts*), cf Skt *jādyā*, Pkt *jadda*, it shows that it is a lw
- jana* "men" subst dir pl m 247, Skt *janāh*, Pkt *janā*, see ND 207 b 19
- janāvivaim* "by making it known" pot part caus inst sg n 20, see *jānai* below, see ND 207 b 27
- jamalau* "together" adv dir sg m 303, Skt *yama* "a pair", Pkt *yamala* > Pkt *jamala* ext in OG In MG it is used in account books, e.g. *jamle* "in total", prob an OG lw
- jamārā* "a birth, life" subst obl sg m 133, Skt *janma* > Pkt *jamma* + *ārau* < Skt *lāra* extended (?)
- jayanā* "try, endeavour" subst obl sg f 448, Skt *yatanā* > Pkt *jayanā* It is a Pkt Jain religious lw, *jayanām* inst sg 523, also *jayanāim* 295, 345
- jayavamtai* "victorious" adj dir sg m 538, ext Skt lw *jaya* *ianta*
- jarām* "through old age" subst inst sg f 382, lw Skt *jarā*
- jasa* "fame" subst dir sg n 342, Skt *yaśah* n, Pkt *jaso* m n, MG *jas* m
- jam* "if" conj 270, 281, 286, 287, 322, Skt *yat*, Pkt *jam*, also introducing the noun clause 398 453, 478
- jamkimai* "anything whatsoever" pron dir sg n 527, Skt *yatkimapi* Pkt *jamkimari*, cf *jaikimai*
- jāi* "goes" v 3rd sg pres 138, 226, 465, also (na)jām 205, 362, pl 153, 345, 444, *jāisum* fut 1st sg 468, *jāsum* pl 179, *jāi* abs 335, *jāte* pres part loc pl m 176, *jāvaum* pot part dir sg n 131, 262, 318, 320, 379, 416, *jāvai* loc sg n 166, 237, *jāirā* obl sg 103, 243, 170, Skt *yāti* > Pā *yāti* > Pkt *jāi*, see ND 214 a 44
- jājaraum* "old" adj dir sg n 382, Skt *jarjara* > Pā Pkt *jajjara* ext in OG
- jājīva* "for life, as long as one lives" adv 511, *yāvajjīvam* > Pkt *jājīvam*
- jāna* "one who knows" dir sg m 10, 45, 95, 135, 323, 475, pl 42,

- 83, 164, 221, 227, 229, 393, also obl 112, 375; Skt *jānan* > Pkt *jīnam*
- jīnai* "knows" 3rd sg pres 23, 203, 205 338, 378, 536, (na)*jānaum* 260, 400, 102, 103, 101, 105, also pl 91, *jīnaum chaum* pres cont 1st sg 490, *jānī* imperat 2nd sg 391, 153 531, . *jānī* abs 12, 219, 259, 261, 277, 289, 315, 322, 352, 536, . *jānatau* pres part dir sg m 67, 128 122, also *jānatu* 6, *jānatā* pl 119, 176, also obl sg m 490, *jānuu* past part dir sg m 43, 61, *jānum* n 205, *jānutaum* pot part dir sg n 48, 330, 360, 491, *jānutaum* m 9, 35, 290, 408, *jānutā* dir pl m 302, 497, also obl sg 412, 426, *jānutaum* inst sg 424, also *jānuta* 318, also loc sg 437, *jānūtī* dir sg f 9 442, *jānūtī* 3rd sg pres pass 201, 209, 287, 531, *jānūtūm* pl 420, *jānūtām* pres part pass dir pl n 478, Skt *jāndti*, Pa *jānāti*, Pkt *jānci*, *jānai*
- jātūm* "by birth" subst inst sg f 331, 333, Skt *lū jāti*
- jātūā* "a window with bars" subst obl sg n 334, Skt *jālin* 'having a net', ext in OG by *ium*, MO *jāhyū*
- jāmgā* "a thugli" subst dir sg f 337, obl f 388 Skt *jāngāhā*, Pkt *jāmgāhā*, see ND 212 b 14
- jam* "so long as" conj 283, Skt *yārat* > Pa *yāra* > Pkt and Apbh *yāra*, *yāram*, *jam*, see Hem iv 429
- jām lagai* "so long as" conj 181, 236, 258 269 403 513, *jam + lagai*, see above
- ji* "only, alone" an emphatic particle, 9 33 52, 60 65 81 82 92 93, 91, 95, 111, 128 113 160 205, 295, 318, 426, Pkt *ji* Apbh *ji*, *yji*, *yji*, see Hem iv, 119, 120, 123 429
- jima* "as like" adv 5 8, 23, 31, 33, 37, 39 41 55 57 59 87 106, 118, 130 131, 117, 149 172, 318 333, Apbh *jeimra* prob on the analogy of *emra*
- jima jima* "the more the more" conj 110 117, 323 343 386 487 488
- jimai* 'cats' v 3rd sg pres 238 251 361, also (na)*jimaim* 239, 210, . *jimī* abs 392, *jimutā* pot part obl sg n 299 Skt *jemati*, Pkt *jeimai*, for the words in various languages see ND 216 b 18, cf M *jeimū*, see Bloch 336 b 19
- jimanaum* 'to the right side' adv dir sg n 416, Skt *jemana-*, Pkt *jimana* "dining", OG *jimana* - u "the hand for dining", cf Nep *khāne* 17
- jirāte* "for instance" conj 38 57, 110 113, OG *jima* - *te*

- jūāraim* "when" conj 458, OG *ju* + *vāraim*, MG *jyāre*
- jisum* "of what sort" relative pron and adj dir sg n 83, 202, 239, 240 382, 384, *jisum* 310, adv 384, Skt *jāḍṛsīkam*, see *isum*
- jīnaim* by whom 'relative pron inst sg all genders 6, 26, 47, 100, 139, 145, 209, 262, 314, 379, also loc sg 19, 24, 134, 207, 243, 449, *yēna* > Pkt *jena*, OG *jīnaim*, for the change *e* > *ī*, see Phonology p 11
- jīpai* "win" v imperat 2nd pl 329, *jīpivaum* pot part inst sg n 483, this OG verb seems to have been developed from some Skt form involving Skt *jiv*, cf Skt *jivara*, *jivana*, *jāpayati*, *japyate* etc, or (more probably), by some such analogy as MI *lutta jutta* *hippar jippar*, see ND 217 a 14, cf MG *jityo*, *jīto*, etc
- jīpanahara* a conqueror" subst dir sg m 336, pl 388, Skt *jitrana* + *dhāra* > *jippanahāra* > OG *jīpanahāra*
- jībha* "tongue" dir sg f 72, pl 279, Skt *jihvā* > *jibbhā*, see ND 218 a 10, Bloch 335 b 8
- jīta* a being" subst dir sg m 4, *jīvam* obl pl 518, *jīvaum* inst sg m 197, 202, also *jīva* 201, and *jīvum* 198, *jīte* inst pl 206, 215, 322, 531, *jīto* voc pl 465, Skt *jīvā*, Pa and Pkt *jīva*
- jīvatavyum* "life, with life" subst inst sg n 188, Skt lw *jīvatavya*
- jīvai* "lives" v 3rd sg pres 478, *jīvaum* pl 459, *jīvaum* 1st sg 503, *jīvatau* pres part dir sg m 280, *jīvatā* pl 444, *jīvatām* gen pl absolute 98, *jīvum* past part dir sg n 478, *jīvū* pass 3rd sg pres 283, Skt *jivati* > Pā *jīvati* > Pkt and OG *jīvai*
- jīvaloka* in the world of living beings" subst loc sg m 286, Skt lw *jīvaloka*
- jīhām* "where" rel pron loc sg n used adverbially 60, 262, 313, 331, 362, 367, 494, 495, 524, 532, OG *je* + *hām*, cf *ihām*, *kihām*, for the change *e* > *ī*, see Phonology, p 11
- judatā* "fit, appropriate" adj obl pl m 316, pres part from OG v *judai* "unites" Pkt *judai*, see ND 221 a 36, cf MG *crus jorvū*
- juu* different" adj dir sg m 343, 491, *juum* n 495, Skt *yutah* > Pkt *juo*, OG *jū* ext by -u
- jūjua* "each separate from another" adj obl pl m 59, 303, *jūjue* loc pl n 369, OG *ju* repeated and ext, see above
- jūnām* "old" adj obl pl n 325, Skt *jurnā* > Pa and Pkt *junna* > OG *juna* ext by *um*, see ND 234 a 44, Bloch 335 b 30

je "who" rel pron dir sg nll genders 7, 9, 33, 35 12 382, 168 etc ,
pl 19, 197, 374, 388 , also *jeha* 379 , obl sg 352, 361, 514 , *jeler*
inst pl 13, 73, 215, 216, 412 , Skt rel pron *ye, yo*, etc , on the
analogy of *e* , see Gram , p 32

jeje "whoever, whichever" dir sg f n 101, 520 , OG *je* repeated

jekocka "some" rel indef pron dir sg m 518 , OG *je, lo, eka*

jetati "as much" adj dir sg f 414 , Pkt *jettula* , see *etati* , MG
etli

jete "anything whatsoever" indef pron dir sg n 375 , OG *je, te*

jekakahi "anybody whatsoever" indef pron obl sg m f 320 , OG
jeha + lahi

jehabhanī "because" conj 218, 276, 351, 412 425 , OG *jeha + bhanī*

jevadā "as big as" adj dir pl m 198 , Apbh *jervada* , cf OG
tevadū, kevadū, evadā

joum "see" v 3rd pl pres 480 , *jou* imperat 2nd pl 128 , *joi*
nbsol 138, 238, 300, 301 , also *joi* 238 , *joi* part part f dir
sg 297, 328 ; *jouuu* pot part dir sg m 362 , *jouvaum* n 317,
331, 362 , *joui* pres part pass dir sg f 362 , Skt *yogayati*
> Pa *yogeti* > Pkt *joci, joi, joi* , see ND 618 n 6

jogau "fit, proper" adj dir sg m 156 , also *jogu* , Skt *yogya* >
Pa *yogga* > Pkt *jogga, joga* , ext in OG , *jogu* is the shortened
form of *jogau* , see ND 618 a 6

joti "having folded" caus nbs 7 , Skt *yutati* > Pkt *jutai* caus
jolai For the various forms in Mod I see ND where the
discussion on the verb is given, 121 a 36 , see *juda'u* above

jhalahalatau "shining" pres part dir sg m 451 , *jhalahalatūm* dir
pl n 278 , *jhalahalate* inst pl 286 , Pkt *jhalayhalai* , also *jhalai*
halai connected with MG *jhaljhal* nnd probably with Skt *jvali* ,
also see ND 230 b 25-30

jhanjha "a quarrel" subst dir sg m 360 , proli connected with
Skt *jhaljhal* "noise of storm" , Pkt *jhanjha* m MG has a
group of words akin to this *jhanjhertū jhanjhan* etc

jhi "many" adj dir pl m 335 , *jhi* *jhetraum* comp dir sg n 18 ,
Skt *aṭṭh padl jala* > Pkt *jhayha*

jhiha "a fight" subst dir sg n 70 , Skt *yudhyati* > Pkt *juyhai*
also *jhuyl* n Apbh *jhiha* n , the first *ay* rate is due to con-
traction with *jha* etc

jhi "repeat" v 3rd sg pres 191, 192 , *jhi* pres part dir
sg m 270 , Pkt *jhi* , see ND 236 a 42

- jhūmsara* "a yoke" subst dir sg n 297, Pkt *jhūsar*, *jhosar* "bears" ?
cf MG *jhāsvū* the verb, MG *jhāsrū* "a yoke"
- talaim* 'go, depart' v 3rd pl pres 320, (na)*talaim* sg 353,
tālai caus pres 3rd sg 237, 352, 353, 399, 526, *talī*
abs 155, 156, 217, 356, *tālmaum* pot part dir sg n 410,
tālmau loc sg n 519, *tālma* dir pl m 332, prob a non Skt
word Skt lex *tal* "to be confused", MG *talē*, *tālē* etc,
cf Nep *tarnū* ND 240 b 41, see Bloch 339 b 11
- tālanahāra* the remover" subst dir sg n 162, pl 488
- thakurāi* "lordship" subst dir sg f 330, 331, obl sg f 437, OG
thākura + *-āi*, see below
- thākura* 'a lord' subst dir sg m 16, 85, 324, 432, pl 450, Skt
thakkura is of doubtful origin, prob related to Skt *sthā*, see
Chatterji, part 1, § 296
- thāma* "a place" subst dir sg n 210, 322, *thāma* loc sg 239, 318,
436, *thāme* loc pl 381, Skt *sthāman* > Pkt *thāma*
- thālau* "empty" adj dir sg m 72, Pkt *thalla*, a non Skt word,
MG *thālo*
- dasivā* "in order to bite" pot part obl sg 138, Skt *damśati*, *daśati*,
Pkt *dasai*, Pa *dasati*, see Bloch 344 a 29
- dābau* "on the left" adv dir sg n 416, Pkt *dāva*, but more prob
dārva, see ND 318 b 3, Bloch 342 a 1
- dāle* "with branches" subst inst pl f 540, Pkt *dāla*, *dāla*, *dālī*,
see ND 259 a 37
- dahau* "wise" adj dir sg m 470, *dāhaum* n 80, *dāhaim* inst sg
n 277, Skt *dagdha*, Pa Pkt *doggha*, as also Pkt *dah* (*hina*),
for the discussion on the word Skt *dahati* see ND 256 a 30,
247 a 49, 259 a 7
- dāla* "body" subst obl sg n 211, Pkt *dālla* "a kind of creature",
"lump", see ND 260 a 16
- dimbau* "obstruction" subst dir sg m 470, Skt *dimba-* "an
egg", Pkt *dimba*, *demba* "an egg a lump", conversely *pinda*
is used for egg in some Mod I languages, cf Eng lump, cf
Nep *dibū*, ND 260 a 11
- duhalapanaum* "pride" subst dir sg n 208, see *duhulau* below
- duhulau* "proud" adj dir sg m 218, Skt *durlabha*, Pkt *dullaha*,
by metathesis *duhalla*, or from Pkt *dohala* for Skt *dohada*
- dosā* "an old man" subst obl sg m 162, a name of physical defects
See B and M equivalents from ND 262 a 25, cf also MG *dokra*

- dhaga* "heaps" subst dir pl m 198, the word is connected with a large number of MG words, *dhag*, *dhagla*, *dhaka*, *teka*, *telra* etc, it is also connected with similar words in other languages, see ND 266 n 20
- dhāmkīyām* "closed" past part dir pl n 270, Pkt *dhanka*, see ND under *dhaknā* and *dhaknī*, see Bloch 312 b 38
- dhīlau* "loose" adj dir sg m 216 259, 512, *dhīlaum* n 165, 176, *dhīlā* m pl 123, 514, *dhīlām* n pl 467, *dhīlī* f 462, Skt *dhīlā* (1), Pkt *dhilla*, ext, see ND 266 b 12
- dhūkadau* "adjoining" adj dir sg m 233 290, *dhūkada* loc sg m 291, *dhūkadi* dir sg f 374, Skt *dhauka* > Pkt *dhukku* (adj) ext in OG with *-au*, see ND 268 b 12 cf MG *dhukrū* v
- dhora* "cattle" subst dir pl n 117, cf MG *dhīlā*, Nep *dhārī*
- tau* "then", "therefore" conj and postpos 25, 29 43, 51, 52 61 66, 67, 83, 111, 129, 133, 159, 163, 161, 201 223 241 287 289, 313, 316, 433, 459, 465, 483, 492, 510 Skt *tato* > Pkt *tao*, MG *to*, *tau pachai* "then" conj 133, OG *tau* - *pachai*
- taū* "yet" conj 13, 202, 203, 201 205, 208, 217, Pkt *tau khu* Apbh *tau hu*
- tau hai* "even then yet" 18, 57, 90, 91, 132, 158, 171 414 481 also *tulai* 140, Skt *tathāpi* > Pkt *tahavi*, the OG *tanhā* has u nonlogically from *tau* see above
- taum* "thou" pron 2nd pers sg dir 208, 256 311 Skt *tuvam* Pkt *tuṃam tuṃi*, OG *tūm*, the OG *taum* is on the analogy of *laum* "I", see *tūm* below, see Bloch 381 a 26
- tanau* "of" postpos dir sg m 53, *tanā* pl 47 also obl sg 60, *tanauṃ* n sg 53, 56, 86, *tanām* pl 33 *tanai* loc sg n 166, *tane* loc pl n 55, *tinī* dir sg f 1 pl 91 Pkt *tanaya* cf Vedic *tanaya* "belonging to one's family" cf ND *tan* < Skt *tanuh*
- talikālī* "then" adv 51, Skt *ta tadā* - *kūla*
- tapa* "penance" subst dir sg m 313, *tapum* ins sg 11, Skt *tapā*
- tapasanyama* "penance and self-control" subst dir pl n 415, Skt *tapā* - *śamāyama*
- tarai* "thirst" subst dir sg f 39, 119, Skt *trāṣī* > **travī* > OG *trivai*
- travai* "with the thirst" past part 1st sg m 145 155, *trav* pl 141, Skt *travā* > **travā* > OG *travai* m

- tarūām* "the metal lead" subst dir pl n 281, Skt *trapuka* :
**traua tarū*, ext in OG *tarūām*, MG *tarvū*
- talar* "at the bottom" subst loc sg n 428, *talaum* inst sg n 428
tala obl sg n 494, Skt *tala* > Pa and Pkt *tala*, ext in OG
talaum > MG *talū*, see ND 276 a 4
- talate* 'in the ponds' subst loc pl n 200, Skt *taḍāga* m, P
talakam Pkt *talāgam* also *talāa*, there seems to be an influen
of the word *tata* "a bank" on this word, for connections s
ND 275 b 29, Bloch 345 b 16
- talām* ground sheets" subst dir pl n 367, ext of *talī* < *talika*
cf Skt *tala*
- tachai* "cuts" v 3rd sg pres 92, Skt *tāksati* > *tacchai*, seems
be a lw from an NW or SW dialect, cf MG *charī* "knife
etc, where Skt *ḷs* > *ch*
- tājanā* 'sharp' adj dir pl m 282, Skt *tarjanaka* > Pkt *tajjan*
> OG *tājanau*
- tadwaum* "beating" pot part dir sg n 177, Skt lw *tādayati*,
MG has not got it, it is found in other dialects, see ND 278 a 4
- tādhi* "cold" subst dir sg f 119, Skt *stabdhih* > Pa *thaddhi* :
Pkt *thaddhi*, MG *tādhi*, see ND 249 a 43, 249 a 34
- tānā* 'cross threads' subst obl pl m 273, *tāne* inst pl 273, Sk
tana > Pkt *tāna*, ext in OG *tānau*, see ND 278 b 37
- tātām* "hot" adj dir pl n 282, Skt *tapta* > Pā and Pkt *tatta*, ex
in OG *tataum*, see ND 278 b 15
- tapasum* 'by the sage' subst inst sg m 81, Skt lw *tāpasa*
- taranahāra* "that which takes across safely" subst dir sg n 214
der *tāraṇa*, Skt *tārayati* v, *tāraṇa* subst
- tāharā* "your" pron 2nd pers gen sg adj obl sg n 33, Skt *ta*
Pkt *taa* + *harau*, OG *tāharau*, here *rahau* is probably the sar
word as in the postpos *rahau*, which see
- tām* "up to that time" conj 181, 283, Skt *tāvat* > Pkt *tam*, no
the special loss of -v-
- tāmtanai* "in the thread" subst loc sg m 272, Skt *tāntuh* > Pl
tantu, ext with -*dau* in OG *tāmtanau*, the change -*d* >
might be due to the influence of the preceding *ām*, or due to t
contamination with OG *tānau*, cf the change in Skt -*āpan*
> OG -*āmana* i
- tamlagai* 'up to that time' conj 258, OG *tām* (see above) + *lag*
(see below, *lagai*)
- tima* "in that way" adv 25, 39, 41, 55, 87, 88, 96, 103, 112, 139, al

- tīma* 13, 172, Aphb. *tēma*, see *ima*, note the special shortening of *i*
- tu vyi* "in the same way" adv 23, OG *tima* — *ji*
- tūma tūma* "the more" conj 386, OG *tima* repeated
- tūu* "in the same way" adv 314, OG *tima* + *i*, see *i* above; the change *-ai* > *-i* is special
- tūham* "those" pron 3rd pers obl pl m 245, 261, 286, 287, 490, Skt *tesūm*, Pkt *teham*
- tujha* "you" pron 2nd pers obl sg 161, Skt *tubhyam* > Pkt *tuyha* > OG *tujha*, on the analogy of *mahyam* see Grammar.
- tujharaim* "to you" pron 2nd pers dat sg 33, OG *tujha* + *rahaim* *tujha* + *haraim*
- tumhe* "you" pron 2nd pers inst pl 399, 483, Pkt *tumhehi*
- tumhārau* "your" pron 2nd pers pl adj dir sg m 483, Pkt *tumha* + *dhāra* > *tumhāro*, ext in OG, this *hāra* is prob the same as in OG *karanahāra*, etc, cf *tāharau*, *tumhārau*, *māharou* *omhārau*, and the postpos *rahaim*, *haraim*
- turi* "thou" pron 2nd pers dir sg 51, 376, 501, 522, Skt *tadm*, Pkt *tunam*, *tuam*, *tuum*, cf *ahum* "I", *taim* inst sg 511, Pkt *tume*, *toe*, *tai*, OG *tai* + *m*, n part of the inst suffix for nouns, cf *maim*, MG *tū*, see *taum* above, of which this is an unemphatic form
- tūmbadā* "a kind of fruit" subst obl sg n 240, Skt *tumba* > Pkt *tumba*, ext in OG with *-daum*, see Bloch 317 b 28
- te* "he, she, it" pron 3rd pers and demon pron and adj all genders dir sg pl 6, 7, 9, 13 14, 15, 16, 21, 33 35, 36 41, 51 pl 42 59, 388, etc, *teha* emphatic 33, 267, 372, 461, also obl sg 14, 28, 180, 219, 311, 318, 422 493, 501, 505, pl 57, 59, 174 190, 450, *tele* inst pl 19, 70, 93, 101, 168, 179, 198 314 377, 429, for the explanation of the forms see Grammar
- teu* "light" subst dir sg n 391, Skt *tējo* Pkt *teo*
- tejavanti* "strong" adj dir sg m 10, Skt *tejavanta*
- te'alum* "that much" adv dir sg n 200, *te'alī* f 65, Aphb. *te'tula* ext in OG, see *etalaum*, MG *te'ā*, the change *-u* > *-a* is earlier being in pronominal form
- teha kārani* "therefore" conj 332, OG *teha* (obl of *te*) — *kārana*
- teha b'lanī* "therefore" conj 141, 222, 412 491, OG *teha* (obl of *te*) — *b'lanī*
- ter-traj* "having three senses" adj dir pl m 395, Skt. *traya* —

- indriya* > Pkt *temdriya*. The latter part of the comp seems to be a Skt lw, the whole is a learned word used in Jaina philosophy
- tochadau* "curt", "impolite" adj dir sg m 360, also obl pl m 524, Skt Pa Pkt *tuccha*, ext in OG with *-dau*, the OG *-o* is unexplained
- tolium* "weighed" past part dir sg n 487, der *tolai*, Skt *tolayati*, MG *tolyā*, see ND 291 b 40
- tyajum* 'left' past part dir sg n 100, Skt lw *tyajati*
- trāsavya* "terrified" caus past part, caus of OG *trāsa*, *trāsa* + *āna*, cf S *trāhnu*, see ND 275 a 40
- trāmbai* "with copper" subst loc sg n 489, Skt *tāmra* > **trāmba* > *trāmba*, ext in OG *trāmbaum*, contrast M *tāmb*, Bloch 346 v 28
- trinnu* "three" num dir 81, 108, 218, 231, 296, 371, 397, Skt *trīn* Pkt *trinnu*, MG *tran*, see Gram pp
- trihum* "three" obl pl 336, 361, 385, 386, 520, Pkt *tinham*, see Gram p
- tridamdū* "a proper noun" dir sg m 267, ext Skt lw *tridandī*
- trimanī* "three fold" adj dir sg f 269, Skt *trirbhanitā*, the change *bh* > *m*- is due to *-n* (?) The M has *-mhan*, which shows aspiration
- trūī* "broken" past part dir sg f 458, Pkt *truttiā* past part of *truttai* < Skt *trutyati*, see ND 245 b 34
- thakau* "being" v pres part dir sg m 121, Pkt *thaklai* "remains" prob connected with OG *thākatau*, *thakī*, *thakī*, which see, also see Gram, p 12 and ND 295 b 7
- thana* "breasts" subst obl pl m 337, Skt *stana* > Pkt *thana*-, see ND 294 a 46
- thāi* "becomes" v 3rd sg pres 45, 68, 70, 71, 90, 116, 121, 166, 189, 211, 223, 246, 352, 375, 455, 456, also (na) *thaim* 139, 181, 386 455 489, 3rd pl 77, 150, 151, 198, 329, 450, . . . *thāu* imperat 2nd pl 461, *thāi* inf 269, also abs 233, 394, 414, . . . *thātā* pres part obl pl m 443, *thātum* loc sg m 517, *thayu* past part dir sg m 169, *thayā* obl sg m 140, *thayai* loc sg n 388, *thāvaum* pot part dir sg n 50, 203, 307, *thāvā* obl sg n 253, *thāi* pass 3rd sg pres 351, Skt *sthā* > Pa *thātī* > Pkt *thās*, see ND 295 b 7
- thāi sum* "by any means" adv 508, OG *thāi* + *sum* "what"

thākatā "remaining" pres part obl pl m 395, *thākataum* dir sg n 29, 258, 505, *thākatām* pl n 318; Pkt *thakka*, see *thakau* above and the references given there

thānaka "a place" subst dir. sg n 253, 150, Skt lw *sthānaka*

thāpaum "place, put" v caus 3rd pl pres 216, Skt *sthāpyāte*, Pkt *thappia* past part, Apbh *thappa*, note the change of meaning from pass to active See ND 276 a 38

thāpī "placed" past part dir sg f 412, past part of *thāpaum* above

thāna "milk" subst dir sg n 201, Skt *stanya*, Pkt *thanna*-, see ND 298 a 50

thāvara "steady" adj dir pl m 232, Skt *stāvara*- Pkt *thāvara*-, see ND 250 b 13

thāpanā "a deposit" subst dir. sg f 307, *sthāpanikā*, *thāpaniā*, *thappaniā*, cf Pkt *thappana*-, MG *thāpani* The nasalization is irregular, appearing neither before nor after the OG stage

thāmlhā "a pillar" subst obl 179, pl 491, Skt *stambha* Pkt *thambha*, OG *thāmbha* u, ext, see ND 296 b 6

thilī "from" postpos c obl 16, 50, 59, 102, 117, 121 132 137, 149, 170, 178, 315, also *thakī* 56, 482 492, 501, prob the abs form of the Pkt v *thakka* connected radically with *thakau*, *thākatau*, etc, see *thakau* above, and the refs., see Gram the -i- in *thi*- is prob due to the ending -ī, or due to contamination with *stata*

thūmkraum "spitting" pot part dir sg n 321 Skt *thūlka*- > Pkt *thukka*-, OG *thūmka* > MG *thūlka*-, the nasalization is peculiar to G, see ND 297 b 13

thodau "a little" adj dir sg m 113 116, 177 196, *thodā* pl 171, 210, also obl sg m n 411, 428, 468, *thodaum* dir sg n 82, 139, 155, 283, *thodai* inst sg 161, 252 also loc sg 28 117, 409, *thode* inst pl 197, also loc pl 351, *thodī* dir sg f 528, also pl 263, Skt *stokā* > Pā *thoka* > Pkt *thoa* ext. in OG by -ā i, see ND 300 b 16, Bloch 350 b 6

thodum "a little" adv 11, 80, 171 319, see above

daifi "a ball" subst obl sg m 380, Skt *dr̥tīh* > Pkt *da*-, ext in OG with -ā i, MG *dala*

d'mu "controlled" past part dir sg m 183 184, *d'mu'm* pres part p n pl 184, *d'mu'm* pot part dir sg m 184, *d'mu'm* inf 182 *d'mu'* pass pres part dir sg m 183, Skt *d'mu'gīte* > Pā *d'mu'te* > Pkt *d'mu'*-, see ND 649 a 18

dayām "with mercy" subst inst sg f 430, Skt lw (?) *dayā*, the ending is very rare, and is seen at the end of Skt f nouns in -ā only

dayāmanau "exciting pity" adv 467, *dayā* + *āmanau*, cf *sohāmanau*, etc

dayāmanāpanaum "a state of exciting pity" subst dir sg n 320
dayā + *āmanā* + *panaum* See above

davadarāe "with speed" 363 Pkt *davadarao* < Skt **dravadravako*(?), it seems that obl is used to affix the terminations

dasa "ten" dir pl 296, 386, obl pl 247, 274, Skt *dasa* > Pa Pkt *dasa*, see ND 306 b 3, Bloch 351 a 7

dasadasa "every ten" dir 247, OG *dasa* repeated

dasa gunau "ten fold" adj dir sg m 177, a new formation of OG *dasa* and *gunau* OG *gunau* < Skt *gunakah*

dandāsanaum "stick and seat" comp subst dir sg n 448, lw Skt *dandāsanam* (ext) a case of samahāra dvandva comp

dājhai "gets envious" v 3rd sg pres 69, Skt *dahyate* > Pkt *dajjhai* *dadhyā* past part obl sg n 457, Skt *dagdhā* > Pkt *daddha*, OG *dādh(a)* + -iū, pl *dādhyā*, a double past part form, see ND 257 b 5

dadhaim "in the tooth" subst loc sg f 311, Pkt *dādhā*, *daddhā* > OG *dādhā*, MG *dadh*, *dādh*, *dārḥ* (dialectically) See ND 310 a 41, Bloch 351 b 5

dāna "a tax" subst dir sg n 627, Skt *dānam* > Pkt *dānam* see ND 649 a 29

dāmanau "a foot belt" subst dir sg n 447, Skt *dāman*, Pkt *dāmana* ext in OG, see ND 307 b 37

dasapanaum "servitude" subst dir sg n 86, *dāsa* + *panaum*

dāmta "teeth" subst dir pl m 94, 198, 357, also obl pl m 472, Skt *dantāk* > Pkt *damtā* > OG *darhta*, see ND 308 a 22

dū "gives" v 3rd sg pres 7, 73, 104, 240, 353, 372, 409, 490, 517, (na)dūm 136, 326 516, also pl 412, *desu* 3rd sg fut 490, *dū* impar 2nd pl 483, *dei* abs 91, 147, 333, 386, *detau* pres part dir sg m 133, 517, *detā* obl pl m 265 *detam* gen pl m n 163, 527, *devaum* pot part dir sg n 135, 155, 177, *devā* obl sg n 224 418, *devai* loc sg n 10, *devi* dir sg f 540, *dījai* pass 3rd sg pres 274, 430, *dījatūm* pass pres part inst sg f 76, *devātau* pass pres part dir sg m 463, the last form is a new creation from

- devaum*, Skt *dā* = Pa *deti* > Pkt *dei*, pass Skt *diyate*
 Pā *diyyati*, Pkt *dijjai*, see ND 311 b 49
- dinidin* "every day" adv 180, Skt lw *dina-* repeated with loc term
- divasum* "by the day" subst inst sg m 160, *divasi* loc sg 247, *divase* loc pl 241, Skt *divasa* lw (1), see *dīsa*, *dīhādau* below
- divasi divasi* "every day" adv 247, OG loc sg *divasi* repeated
- disi* "direction" subst obl sg f 238, *disum* loc sg f 342, Skt *disā*, Pkt *disā*, *disī*, *disi*
- diksāum* "by the initiation" subst inst sg f 508, Skt lw *dīk ā*
dīkīnu "initiated" past part dir sg m 15, 22, *dīksiyī* obl sg m 14, also *dīksyā* 515, *dīksūm* inst sg m 76, *dīksī* obl sg f 16, Skt lw *dīkīta*, with partial change in the ending
- dīdhā* "given" past part dir pl m 353, *dīdhaum* dir sg n 239, *dīdhai* loc sg m 136, *dīdhī* dir pl f 265, obl sg f 267, Skt *dattā-* replaced by Pkt *diddha* which, ext, > OG *dīdhaum*
 See *du*
- dīnāra* "coins" subst obl pl m 529, Skt lw *dīnāra*
- dīpāvatāu* "illuminating" pres part dir sg m 432, Skt *dīpyte* > Pa *dippati* > Pkt *dippai* > OG *dīpai*, caus *dīpāvai* pres part *dīpāvatāu*, past part *dīpāyī* dir pl m 35
- dīvau* "a lamp" subst dir sg m 408, *dīvī* obl sg m 265 Skt. *dīpa*, Pkt *dīva*, ext in OG *dīvau*, see ND 321 a 35
- dīsa* "a day" subst dir sg m 3, 25 260, obl sg 133 *dīsaim* loc sg m 365, Skt *dīvasa*, Pkt *dīasa*, cf MG (Parsi dialect) *dīsā*, see *dīhādā*
- dīsaim*, see under *devai*
- dīhādī* "a day" subst obl sg m 57, *dīhīlai* loc sg 276 Skt *divasa*, Pkt *diaha*, OG *dīha*, ext with *-diu*, MG *dīhāda*, *dīsa* and *dīhīlai* are prob different dialectal treatments
- dukūla* "in famine" subst loc sg m 401 495, Skt *duḥkūla*, Pkt *dukkula*, OG *dukūla*, see Bloch 352 b 18
- durgatūm* "a bad state" subst loc sg f 517 Skt lw *durgatī*
- durivacana* "with bad words" subst inst pl n 35, Skt lw *durivacana*
- dūkhūm* "with unhappiness" subst inst sg n 71, *dūkhī* pl 195, lw Skt *duḥkha*
- dūkhī* "unhappy" adj dir sg m 71 172 254 lw Skt *dūkhī*, ext *dūkhīla* "weak" adj dir sg m 211, *dūkhī* obl sg f 498, Skt *duḥkha* Pkt *duḥkha*, OG ext *dūkhī* > MG *dūkhī*, see Bloch 32 b 36

- dusama* 'bad times' subst dir sg 292, Skt *saṃā* f 'a year',
dussamā, Pkt *dussamā* f, MG *samā* goes back to Skt *saṃaya*
dūhavi "given pain to" caus past part dir sg m 126, Pa
dubbharati, *dubhavarati*, Pkt *dubbha*, *dūhavia*, OG *duharai*
dūharana 'pain' subst dir sg n 445, 523, Pa *d'bhariana*
deva 'god' subst dir sg m 70 *deva* inst pl 121, *devam* obl pl
 279 286 287, Skt *deva* Pa Pkt *deva* See Bloch 356 b 20
devatae 'by the gods' subst inst pl 28 Skt lw *devatā*
devaloka 'in heaven' subst loc sg m 70 108, lw Skt *devaloka*
devalai 'in the temple' subst loc sg n 230, Skt *devālaya*, *devāla*,
 OG *devalaum* see ND 317 b 10
desai sees v 3rd sg pres 203, 346, (na) *devi* abs 37, 60, 179,
 232 320 328 421, 527, *desatām* pres part gen pl 227,
desua pot part obl sg n 73, Skt *draṅsyati* > Pa
dakkhati, contaminated with Skt *prakṣa*, *dekḥharai*, see ND
 318 a 13 *desadām* caus 3rd pl pres 380, OG subst *desāda*
 used as verb, *disam* pass pres 3rd pl 38, Skt *drśyate* >
 Pkt *dissai* > OG *disai*, *desitau* pass pres part dir sg m
 507, this is a new creation from the general pass type ii,
 cf *jānītam*, *dīthau* past pass part dir sg m 168 169,
dīthau n 168, *dīthām* pl n 420, *dīthi* dir sg m 162, 528,
 Skt *dr̥ṣṭa* > Pkt *dīthi* > ext in OG, *desādai* caus pres
 3rd sg 307, 406 *desadām* pl 380, *desādai* absol 216, also past
 part obl sg f 416, *desadūm* n dir sg 481, *desādatau* pres
 part dir sg m 438, *desādūvaum* pot part dir sg n 321, 481,
desādūnam inst sg n 107, see Bloch 353 a 26
desanahara 'one who sees' dir pl m 74, obl sg m 162, OG
desana + *hāra*
desa "country" subst dir sg m 356, *desi* loc sg, Skt *deśā* >
 Pa Pkt *deso* see ND 319 a 19
doradādike "with rope etc" subst inst pl n 135, OG *doradaum*,
 Skt *ādika*, see *dorade* below
dorade 'with a string' subst inst pl n 282, Skt *dorala*, Pkt
dora ext in OG with *daum* *doradaum*, see ND 262 b 33
dosa 'vices' subst dir pl m 73 353, *dose* inst pl 147 338 Skt
dosa > Pkt *dosa*, see ND 321 a 2
dohilaum 'difficult' adj dir sg n 109 253 414 524, *dohilām* pl
 155 245, *dohilau* dir sg m 184, *dohilā* pl 466, *dohilī* dir pl
 f 465, Skt *durlabha*, Pkt *dullaha*, ext with *illaum*,
duhillaum, the etymology is not certain

dramala 'a coin' subst obl sg m 173, lw Skt *dramala-*
dra 'in envy' subst loc sg m 178, lw Skt *dra* 'a

dhaulau "white" adj dir sg m 95, *dhaulām* dir pl n 181; Skt
dharala, Pkt *dharala*, ext m OG *dhaulau*, VG *dhala*

dhanī "the owner" subst dir sg m 6, 15, 69, 210, 324, pl 97, 99,
 198, obl sg m 353, 168, Skt Pa *dhanīlo* > Pkt *dhanio*,
 see ND 323 b 18

dhane "with wealth" subst inst pl n 85, lw Skt *dhana-*

dharai "holds" v 3rd sg pres 63, *dharī* inf 501, *dharivām*
 pot part dir pl n 464, *dharivai* inst sg n 136, *dharū*
 pass 3rd sg pres 12, *dharūvai* caus 3rd sg pres 140, Skt
dhārati, Pkt *dharai*, see ND 325 a 17

dharanahāra "one who holds" subst dir sg m 151, inst sg m
 452, *dharana-* + *-hāra*

dharinī "by duty, religion" subst inst sg m 16, lw Skt *dharma-*

dhāna "corn" subst dir pl n 325, Skt *dhānyā* > Pkt *dhanna*,
 see ND 327 a 42, Bloch 315 b 26

dhāyau "ran" past part dir sg m 116, Skt *dhāvato* Pkt *dhāio*,
 ext in OG, see ND 327 a 9 Note the dropping of the inter-
 vocalic -r-

dhāra "point, edge" subst dir sg f 281, Skt *dhārā*, Pkt *dhārā*,
 see ND 327 b 40

dhūtāritvām "cheating" pot part dir sg n 392, Skt *dhūrtakāra*,
 Pkt *dhuttāra* v, see ND 329 a 39, 45, also Bloch 355 a 36

dhoyau "wash" v. 3rd pl pres 514, *dhōi* abs 81, Skt
dhāvati, *dhāuta* replaced by *dhopeti*, *dhoveti*, *dhoyam*, etc, in
 Pkt See ND 329 b 45

dhīyāu "appears, looks" v 3rd sg pres 362 467, lw Skt *dhīyati*

na "not" adv neg particle 5, 13, 11, 18, 21, 25, 31, 41 48 49, 57,
 etc Skt *na* > Pa *na* > Pkt *na*

nau 'of postpos c o' l' adjectival, dir sg m 3 4, 10 11, 13,
 15 31, 43 15 50 52, also *nu* 6 11 315 421, 151 *nī* pl 26,
 32 38 12 18, 36 60, also o' l' sg ac l pl 7, 8 14, 60 etc, *nam*
 dir sg n 7, 14 17, 19 41, 50 51 51, also *nām* 145 151, 155,
 156 158 177, 189 292 291 295 308 315 380, 496, also *nūm*
 291, *nam* dir pl n 36 43 51, 82 83 102 101 121, 127, 187,
 250 388 411, also o' l' pl n 43 143 372, 414, *nī* o' l' pl n
 370, *nam* u' s' t sg m n 37, 107, 108 166, also *nam* 26 32 38

57, 91, 103, 118, 170, 200, 429, 448, 476, etc , also loc sg m n 1, 11, 22, 28, 30, 39, 40, 41, 43, 48, 60, 68, 78, 79, 111, 115, 119, 124, 145, 149, 150, 156, 159, 166, 207, 230, 298, 379, 448, 455, 495, 497 , *ne* inst pl m n 5, 13, 31, 66, 77, 87, 101, 107, 123, 137, 147, 150, 168, 194, 207, 214, 216, 279 , also loc pl 21, 34, 115 , *nā* dir sg pl f 41 , obl sg pl 47, 48 , inst sg 9 , pl 54 , loc sg 238 , *naī arthī* "for the sake of" postpos 11, 78, 89, 146 , OG *naī* + lw Skt *artha* , in loc sg , *naī lājī* "for the sake of" postpos 298, 495 , OG *naī* + *lājī* , . *naī vīśaī* "in" postpos 40, 41, 60, 68, 111, 119, 124, 145, 150 , OG *naī* + lw Skt *vīśaya* in loc sg , for the derivation of the word *nau* see Grammar

naim "to" postpos applied to the dir obj 19, 21, 44, 57, 72, 82, 84, 95, 99, 101, 108, 136, 137, 138 , as applied to the indirect object 2, 4, 9, 14, 15, 17, 23, 36, 38, 97, 101, 104, 114, 143 , also *naī* 115 , prob a form (inst sg or loc sg) of the postpos *nau* above

nagarim "in the city" subst loc sg f 7, 105, 190 , *nagare* inst pl 48 , lw Skt *nagara*

natāvau "a dancer" subst dir sg m 474 , *natāvā* obl sg 47, 473 , Skt **nartāpaka*- (?), Pkt *nattāva-* , other Mod I forms do not help in explaining *-āva-* , see ND 315 l 21

nadī "oppressed" past part dir sg f 147 , Pkt *nadiā* , MG *nērī*

natīhī "is not" v 3rd sg pres 19, 70, 189, 295 , pl 52, 215, 435, 468 , Skt *nāsti* > Pā *natthi* > Pkt *natthi*

nadīe "in the river" subst loc pl f 200 , lw Skt *nadī*

namai "bows" v 3rd sg pres 27 , *namaim* pl 57, 74 , *namu* past part dir sg m 58 , *namatā* pres part dir pl m 79 , *namuam* pot part. dir sg n 237 , *namvay* loc sg n 58 , Skt *nāmatī* > Pkt *namai* , see ND 352 b 1

namaskarivai "in bowing" pot part loc sg n 15, 166 , der lw Skt *namaskāra*

narakī "in the hell" subst loc sg n 156, 442 , lw Skt *naraka*

nava "nine" num dir 296, 336, 394 , Skt *nava* , Pkt *naia* , MG *nav* , see ND 354 a 1

navanavā "every time new" adj dir pl m 47 , *nava* repeated with ext

navaum "new" adj dir sg n 133 , *navā* obl sg m 156, 220, 227 , Skt *naraka* > Pkt *naiaa* , see ND 354 a 22

nahim "not" adv 11, 13, 27, 40, 42, 44, 47, 73, 75, 76, 91, 93, 99 , .

- 107, 136, 139, 150, 195 etc , also *nahī* 172, 215 , *na + ahaī + na* , *na + āhaī + na* , Pkt *nāhim*, OG *nāhīm* , for the various views regarding the derivation of the word, see ND 337 b 6
- naī* "and" conj 1, 112, 138, 181, 187, etc , generally after the abs form ending in -ī Also *anī* 12, 81, 121, 138, 192, 196, 215, 216 , see *anai*, of which this is a short form
- nāthīm* "when lost" past part loc sg f 309 , Skt *nastāh* > Pkt *natho* , OG *nāthau*, f *nāthī* , see ND 339 a 12
- nāmum* "by name" subst inst sg n 53, 113, 452, 471 , Skt *nāma*, Pkt *nāma* , OG *nāma* , see ND 387 b 15
- nārakī* "in the hell" subst loc sg n 32 , lw Skt *nāraka*
- nārakī* "one who lives in the hell" subst dir sg m 45 lw Skt *nārakī*
- nāvaīm* "does not come" v 3rd pl pres 489 , *na + āvaīm* see *āvai*
- nāsivaum* "running away" pot part dir sg n 320 , Skt *naśyāti* > Pā *nassati* > Pkt *nassai* > OG *nāśai*, pot part *nāsivaum* See ND 342 a 10
- nasāvanahāra* "one who causes to fly away" subst dir sg m 125 , caus of OG *nāśai* = *nasāvai* , + *hāra*
- nāmsanahāra* "one who throws away" subst obl sg n 138 , *nāmsana* + *hāra*, Skt *naṣkati* > Pkt *namlhai* > OG *nāmsai* > MG *ndlhc*, *nālhc* , see Turner Bull SOS iv, 533
- niola* "nt all" ndv 475 , Pkt *nitta* "destroyed" prob connected with Skt *nasta* , *tola* "weight" , or Skt *nī + tola*
- nirvūhivaum* "maintaining" pot part dir sg n 378 lw Skt *nirvāha*
- nindāim* "in censure" subst loc sg f 259 , lw Skt *nindī*
- nitya kūja* "daily duty" subst obl sg n 343 , lw Skt *nitya* + OG *kūja*
- nirbharchivaum* "to threaten" pot part dir sg n 135 303 lw Skt *nirbhartayati*
- nirbhāṣipanaum* 'belly' subst inst sg n 158 , lw Skt *nirbhāṣi* + OG *-pinaum*
- nirbhāṣa* 'moving about at one's will' adj dir pl m 69
- nirbhāṣanaum* "want of greed" subst dir sg n 48 , lw Skt *nirbhāṣi* + OG *pinaum*
- niscum* "certainly" adv 13 52 86, 69, 322 , lw Skt *niscayena* partly changed rules m
- niscāhivaum* 'prohibited' past part dir sg n 161 , der lw Skt *niscāhī*

nithurapanam "mercilessly" subst inst sg n 57, Skt *nīsthura*, OG *nīthura* + *panam*, the short *i*- in *n* is due to the great length of the word, see *nīthura* below

nihumtritā "attracted" pass pres part dir pl m 49, Skt *nīman trayate* > Pa *nīmamteṭi* > Pkt *nīmamteṭi* > MG *nōlāre*, see ND 347 b 12, if the derivation is correct, the *h* is adventitious

nimḍai 'censures' v 3rd sg pres 225, lw Skt *nīndati*

nīkalyā 'come out' past part dir pl m 137, 525, *nīkalī* dir pl f 91, 544, *nīmkaṭī* abs 192, Skt *nīśkalayati*, Pkt *nīkkālei* (caus), MG *nīkkē*, see ND 343 a 6

nīgamanahāra 'a loser' subst dir sg m 428, Skt *nīrgamana* > Pā *nīggamana* > Pkt *nīggamana*, with *hāra*

nīthura "cruel" adj dir sg n 151, Skt *nīsthura*, Pkt *nīthura*, see *nithurapanam* above

nīpāyaum "produced" past part dir sg n 495, 537, pl *nīpāyā* 137, *nīpauva* pot part obl sg n 497, Skt *nīspādītam*, ext

nīlā 'wet', 'green' adj obl sg n 91, Skt *nīla* > Pkt *nīla*, ext in OG *nīlaum*, MG *nīlū* See ND 350 a 39

nīsata "weak" adj dir sg m 355, Skt *nīhsattva*, Pkt *nissatta*, *nīsatta*

nīsatapanaum "want of strength" subst dir sg n 320, OG *nīsata* + *panaum*

nīsatau "going out" pres part dir sg m 358, *nīsarī* abs 423, Skt *nīhsarati* > Pkt *nissarati* pres part *nissaramto*, ext in OG

nīsāsa "exhaling" subst dir pl m 155, Skt *nīhsvāsa*, Pkt *nīsāsa*

nīngamai "loses, wastes" v 3rd sg pres 133, 180, *nīngamīaum* pot part dir sg n 327, *nīngamu* past part loc sg n 462, Skt *nīrgamayati*, Pkt *nīggamai*, the nasalization in the OG word seems to be due to the initial *n*

nīmḍai "censures" v 3rd sg pres 92, *nīmḍivaum* pot part dir sg n 135, Skt *nīndati* > Pkt *nīmḍai*

nesālīā "a scholar" subst obl m 364, Skt *naya śālā* > OG *nesāla* "a school", der *nesāliu*, MG *nīśāl*, *nīśāliyo*

paṣai "enters" v 3rd sg pres 164, 313, 314, 358, *paṣī* abs 472, *paṣatau* pres part dir sg m 358, Skt *praviśati* > Pa *paṣiṣati* > Pkt *paṣai*, MG *peṣe*

paṣai 'without' postpos c obl 26, 179, 355, 365, 414, 437, 476, 521, also *paṣai* 223, Skt *palśa*, Pkt *palḥḥa*, ext in OG *pāṣai* *paṣai*, the shortening of *ā* in auxiliary words is common

- pasaiūdā* ' fortnights ' subst dir pl m 179, Skt *pakṣi* + *pāta* (for *pāta*), Pkt *pakkhavāla*, ext m OG *pasaiūdaum*
- paṣṭilai* ' washes ' v 3rd sg pres 357 *paṣṭirū* pot part obl sg n 237, Skt *praśalayati* > Pkt *paṣṭlālāi* see Bloch 361 n 12
- paṣa* ' fleet ' subst dir sg m 86 184 pl 338 359 *paṣe* inst pl 34, Skt *padga* ' a pedestrian Pkt *paṣṣi* OG irregularly *paṣa*, see ND 357 n 8
- pagalaum* ' a step ' subst dir sg n 297 OG *paṣa* + *laum* see *paṣa* above
- pacraum* ' to be boiled ' pot part dir sg n 281 Skt *pacyate*, Pkt *pacca*, OG *pāca* of which *ā* seems to have been shortened to make it sound like an intransitive verb cf *gama*
- pachai* ' afterwards ' adv and conj 61 116 214 238 253 271 361 also *pachī* 361, Skt *pascati* Pa Pkt *pacchā* ext m OG *pacchi* (loc sg), VG *pachī*, cf *-ā* > *-a* in *pa* ai
- paṣusana* ' the Jain annual festival ' subst loc sg n Skt *paṣyisana* Pkt *paṣṣana* ī f
- padaim* ' falls ' v 3rd sg pres 259 115 *paṣai* pl 32 122 161 286, *paṣaium* fut 3rd pl 111 *paṣita* pres part (unenlarged) dir sg m 256, *paṣiti* pres part obl sg m 22 *paṣi* past part dir sg m 64 207 256 267 *paṣi* pl 112 *paṣi* loc sg n 80 156 *paṣiyam* gen pl 31 156 *paṣirū* pot part dir pl n 252 *paṣai* caus 3rd pl pres 306 Skt *paṣiti* must have a disjunctive *paṣiti* Pkt *paṣi* see ND 367 b 13
- paṣita* ' a declaration ' subst dir sg m 268 Skt *paṣita* Pkt *paṣaho*, VG *paṣo*
- paṣikama* ' prays ' v 3rd sg pres 306 a Jain religious word Skt *paṣikramati* > Pkt (Anlh Vl.) *paṣiklam* ai
- paṣilekham* (ca) ' acts up to ' v 3rd sg pres 374 Skt *paṣilekham* > Pkt *paṣilehes* OG *paṣilehai*
- paṣigam* ' medical treatment ' subst dir sg n 316 364 seems to be a lw lik Skt *paṣidatana* cf Skt *paṣidati* ' warning off
- paṣa* ' a stake ' subst dir sg m 105 Skt Pa Pkt *paṣa*
- paṣa* ' even ' adv 5 9 41 45 57 62 63 70 81 85 91 100 102 107, 117 134 147 174 232 350 377 but 414 516 Skt *paṣa* oṣi Pkt *paṣa* OG *paṣa* + *-a* is too early a class see ND 363 b 1
- paṣa* ' a moth ' v 1st obl sg n 45 ext of Skt *paṣa* with *ai*

- panara* "fifteen" num obl 235, 274, Skt *pañcadāśa*, Pa *pañcadasa* and *pannarasa*, Pkt *pannaraha*, note the irregular treatment of *ñc* > *nn* and of *d* > *r* See ND 363 h 37
- papotū* 'bubbles' subst dir pl m 208, Skt *prasphotaka*, cf *prasphotana*, Pa *papphoteti*, *papphoteti*, contaminated with Pkt *phuttar*, MG *pharphoto*, *parpota*
- paratharai* 'places' v 3rd sg pres 366, *paruhavvaum* pot part dir sg n 378, Skt *pratisthāpayati*, Pā *patitthāpeti*, Pkt *paritharai*, OG *paratharai*, irregularly The change *t* > *t* > *r* is not regular, the change *i* > *a* is too early, cf *nithura panam*, there seems to be a hesitation between the words *paristhā*, *prastha* *pratisthā*
- parabhavi* "in the next world" subst loc sg m 68, 73, lw Skt *parabhava*
- paraloka* 'in the next world' subst loc sg m 98, 127, 184, lw Skt *paraloka*
- parasparum* "among each other" adv 224, lw Skt *paraspara* with inst ending
- parahām* "far" adj dir pl n 451, Skt *parabharaka* > OG *para-haum*, cf *urahām*
- parāi* "of others" adj ohl sg f 69, Skt *paralāya* > Pkt *parāya*, hence the OG *parāi* < *parālā*, see ND 365 b 5
- parābhavaum* "defeats" v 3rd pl pres 9, *parabhavivā* pot part obl sg n 226, lw Skt *parabhavati*
- parum* "in (that) manner" adv inst sg f 3, 7, 9, 34, 43, etc, *pare* pl 62, MG *perī*, see ND 365 b 24
- parinamui* "resulted" past part dir sg m 160, lw Skt *parinamati*
- parināmum* "with the result" sub inst sg m 160, 262, lw Skt *parināma*
- parivariu* "surrounded" past part dir sg m 168, 323, Skt *parivṛnoti* replaced by Pkt *parivarai*, past part *parivariu*
- palhālatau* "making one glad" pres part dir sg m 104, Skt *prahlāda*, **paralhua* > **palalha* > **palālha* > **palhāla*, MG *polālrvū*
- pasarati* "spreading" pres part dir sg f 342, Skt *prāsaratī* > Pa *pasarati* > Pkt *pasarai*, OG *pasarai*, see ND 370 b 37
- pahara* "a fourth part of the day" subst dir pl m 358, obl pl m 361, Skt *praharāḥ* > Pa Pkt *paharo*, see ND 370 b 45
- pahirai* 'puts on' v 3rd sg pres 63, *pahiraum* 1st sg 318,

- pahire* past part loc pl n 355, Skt *paridadhātī*, Pa *paridahati*, Pkt *pahirai*, see ND 190 a 17
- pahilaum* "first" adj dir sg n 220, 233, 182, *pahilā* obl sg m 391, *pahile* inst pl m n 476, 537 *pahilī* nbl sg f 358, 360, 188, ndv 57, 80 100 238, 256, *prathilla*, Pkt *pahillai* v begins", cf Skt *prathamah*, note 1
- pahuttā* "reached" past part dir sg m pl 12, from Skt *prābhavati*, Pa *pahoti*, Pkt *pahutta* (past part), *pahuccai*, the retention of *tt* is curious MG *pahotyā*, *pahocyā*, see discussion on this in ND 393 a 19
- pamditapanā* "the quality of being learned" subst obl sg n 327, lv Skt *pandita* + OG *panaum*
- pamvīu* "a bird" subst dir sg m 472, *pamvīā* obl sg m 471, Skt *pālī*, Pkt *pālhi* *pamkhi*, *pālkhia*, OG ext with -īu, *pamkhīu* See ND 357 a 43
- pamipotā* "the fruit of a tree" subst obl sg m 231, the derivation is not clear
- pāvīm* "on the last day of the fortnight" subst loc sg f 369, Skt *pāṇvīlā* > Pkt *pālkhīā* > OG *pāvī*
- pāchaum* "back" adv 321, Skt *pāṇḍit* > Pa *pacchā* > Pkt *pacchā*, *paccha*, ext in OG *pāchaum*, cf *pachaim* above, see ND 358 b 19
- pāchali* "at the back", a loc sg form used adverbially, 231, 237, 287, 408, 181, 520, Pkt *paccha* ext with *la* MG *pāchal*
- pāchilā* "preceding" adj obl sg m 169, pl 61, 101, 137, 282, *pāchilām* obl pl n 283, *pāchilai* loc sg m 215 262, *pāchile* loc pl m 198, *pāchilī* obl sg f 318, 482, Pkt *paccha* + -illa ext, MG *pāchlyī*
- patalī* "dining stools" subst dir pl m 240, 356, Skt Pkt *pattī* ext. with *llau* OG *pāṇḍit*, MG *pālā*
- pāti* "a wooden platform" subst dir sg f 240, 256, Pkt *pattī*, cf Skt *patta* m, *pattikā* f, MG *pāti*
- pātiūm* "a wooden board" subst dir sg n 509, Skt *pattikam*, Pkt *patti* *pāti*, *pāti* ext (to keep gender) with *um*, MG *pātiyūm*, see ND 373 b 37, Bloch 364 b 4
- pāliu* "wicked" adj dir sg m 128 251, 353, *pāli'ā* dir pl m 160 187, 283, 317, 320 321, obl sg m 187 241, 353, 568, pl 20 176, *pāliū* inst sg m 160 352, *pāliūm* dir sg n 21 36, 165 173 176 262 449, *pāliūm* 4, 176 485
- pānī* "water" subst dir sg n 200 240, 248 340 469, pl 2-2.

obl 153, 201, 208, 267, 463, 474, *pānūm* inst sg n 81, 357, Skt *panīyam* > Pkt *pānīyam* > Pkt *pāniam*, see ND 375 a 41, Bloch 362 a 28

pānīrasau "a kind of disease" subst dir sg m 469, Skt *pānīya* + *rasa*, Pkt *pānia rasa*, ext in OG, cf Nep *pānisaro* ND 375 b 21

pātrām "utensils vessels" subst dir pl n 448, Skt *pātra*, ext in OG a Jain religious word

pātharai 'unfolds' v 3rd sg pres 357, Skt *prastārayati* replaced by Pā *pattharati* > Pkt *pattharai*, cf Skt *prastṛnoti*, *prastāra*, etc, see ND 362 b 40

pādharmaum 'straight' adj dir sg n 391, Pkt *paddhara*, ext in OG *pāna* "a leaf" subst dir sg n 208, Skt *parṇām* > Pa Pkt *pannam*, see ND 375 b 29

pānadam "leaves" subst dir pl n 281, OG *pāna* ext with *daum* *papi* 'in the sin' subst loc sg n 409, *pāpe* pl 404, lw Skt *pāpa* *pāpiu* "a sinner" subst dir sg m 206, 210, *pāpīā*, *pāpiā* voc pl 191, 208, lw Skt *pāpī* ext

pāmai 'gets' v 3rd sg pres 27, 31, 45, 61, 65, 73, 108, 128, 211, 410, 415, 417, 418, (na)*pāmaum* 90, 116, 124, 180, 414, *pāmaum* 3rd pl 86, 179 281, *pāmī* abs 138, 228, 454, *pāmata* pres part (unenlarged) 25, 129, 282, *pāmatau* pres part dir sg m 332, *pāmatā* pl 60, 252, *pāmiu* past part dir sg m 6, 38, 48, 90 131, 259, 267, *pamiya* pl 38, 202, 285, *pāmium* dir sg n 103, *pāmiam* dir pl n 452, *pāmī* dir sg f 453, *pāmīraum* pot part dir sg n 106, 156, 180, 203, *pāmīrā* obl sg n 318, *pamū* pass 3rd sg pres 350, (na)*pāmūm* 195, *pamāda* caus 3rd sg pres 432, *pamādiu* prt part dir sg m 149, *pamādū* pass caus 3rd sg pres 464, Skt *prāpnoti*, Pa *papunati*, Pkt *pāunai*, *pārai*, OG, prob Skt *-pn* > *-m-* in OG, cf MG *ṣamṇū* < Skt *śrapna-*, in that case Skt *prāpnoti* > OG *pamai* independently of the Pa and Pkt forms quoted above, see ND 371 b 44

pārakā "of another" adj dir sg n 177, 458, Pkt *pārakkam* ext *pārakhā* "tests" subst dir pl 191 Prob connected with Skt *parīkṣ-*

pālai "keeps, maintains" v 3rd sg pres 131, *pālaum* pl 504, *pālī* abs 251, *pālīraum* pot part dir sg n 492, *pālīraum* inst sg n 429, *pālira* obl sg n 498, Skt *pālayati* > Pa *pāletī* > Pkt *pālei*, MG *pālīrū*, see ND 377 b 44

pālanahāra "one who keeps mantrins" subst dir sg 11, *pālana-* + *-hāra*, MG *pālnār*

pālata "one who is in the habit of changing" obl pl m 21, Pkt *pallatta-*, for the discussion on the source word, see ND 369 b 1

pācādiārām "steps in a flight of steps" subst dir pl n 191, from *pāda* + *patika* (for *palati*) + *kāra*, cf Pkt *pācadana-* "falling at the feet"

pāśāna "in the stone" subst loc sg m 138, lw Skt *pāśāna*

pāśachau "a Jain monk of unsatisfactory conduct" subst dir sg m 228, *pāśachū* obl sg m 229

pāśaam "near" ndv 352, 386, the inst sg form of OG *pāśaam* ext of Pkt *pāssam* < Skt *pārśvam* Also *pāśai* 353, see *pāhaam*

pāśaam "a side" subst dir sg n 97, *pāśaam* inst sg n 352, *pāśe* loc pl n 60, Skt *pārśvam*, Pā Pkt *pāśam* ext in OG, see ND 358 b 19

pāśe "with nooses" subst inst pl m 150 207, Skt *pāśah*, Pā Pkt *pāśo*; see ND 378 a 19

pāhaam "near" postpos c obl 111, 189, 491 515 516 Skt *pārśvena*, etc, same ns above *pāśaam* The different treatment of the word is due to the auxiliary nature of the word

pāhānam "with a stone" subst inst sg m 138, Skt *pāṭina* > Pī *pāṭina* > Pkt *pāhāna* ext in OG *pāhānau*, the change -i > -h is unexpected in the words which are not auxiliary, cf *pāhaam* above, see ND 371 a 10

pāmea "five" num dir 72, 187, 216 218 229 231 296, 299 305, obl 117, 214, 339, 386, *pāmee* inst pl 214 Skt *pāṃca*, Pī Pkt *panca*, see ND 372 a 6, Bloch 361 n 21

pāmcamā "fifth" adj dir pl m 29, Skt *pañcama* Pkt *pancama*, ext in OG with -u

pāmyarū "a cage" subst obl sg n 60, *pāmyarū* loc sg 60 Skt *pañyāra*, Pkt *panyara* ext in OG *pāmyaraui*, see ND 380 a 8, Bloch 386 a 1

paṇḍarī "belonging to others" adj dir pl 363 also *paṇḍarī* obl sg n 411, *paṇḍarē* inst pl n 129, *paṇḍū* dir sg f 303 cf *paṇḍo*

paṇḍū "drunk" v 3rd pl pres 349, *paṇḍū* 1st sg 318, *paṇḍū* pres part gen pl 213, *paṇḍhaam* pass part dir sg n 200 201, on the analogy of *dhāraam*, etc, *paṇḍū* 'makes to drink' caus 3rd sg pres 484; *paṇḍū* caus pres part 1st sg 488, *paṇḍū* pass pres part dir sg n 20, Skt *paṇḍati* > Pkt *paṇḍū* > OG *paṇḍū*, see ND 318 b 13

pīkhala "a kind of tree" subst dir sg 234

pīdi 'crush' v imperat 2nd sg 256, *pīdata* pres part (unenlarged) 256, *pīdiā* past part dir pl m 290, *pīdyā* obl sg m 268, *pīdum* inst sg m 200 256, *pīdvaum* pot part dir sg n 135, 145 Skt *pīdayati* > Pa *pīdeti*, Pkt *pīdai*, MG *pīri* See ND 382 a 29

pīpala "a kind of tree" subst dir sg m 234, Skt Pkt *pippala*, MG *pīpala* See ND 380 b 1, Bloch 368 a 35

pīlatā "pressed" pass pres part dir pl m 42, Skt *pīlayati* > Pkt *pillai* > OG *pīlai* > MG *pīle*, see ND 382 a 35, Bloch 368 b 28, cf *pīdi*

punā 'but' conj 20, also *puna* 183, also *puni* 292, Sl t *punah*, Pkt *punā*, *puna*

punye "with merit" subst inst pl n 101, lw Skt *punya*

putrum "by the son" subst inst sg m 18, lw Skt *putra*

pūhatai "reached" past part dir sg m 55, *pūhātā* pl 108, also *prahuttā* 217, *pūhūtī* dir sg f 179, see *pahuttā* above. The *u* in *pu* seems to be due to the influence of *p*, and also of *-u* in the next syllable

pūchai 'asks' v 3rd sg pres 233, 377, 399, *pūchum* past part dir sg n 33, *pūchvaum* pot part dir sg n 156, *pūchnai* loc sg n 166, Skt *prcchati* > Pa *pucchati* > Pkt *pucchai*, see ND 384 a 46, 369 a 6

pūjam "by worship" subst inst sg f 494, Skt *pūjā* lw

pūthi "the back" subst obl sg f 237, *pūthum* inst sg 13, also loc sg 140, 189, Skt *pṛstih*, Pa *putthi*, but Pkt *putthi*, see ND 380 a 43, *pūthum* "after" postpos c obl 98, 140, 189, 237, 361, 489, the loc sg form of *pūthi*

pūraum "full" adj dir sg n 171, 542, *purām* pl 329, *purā* obl sg m n 240, 414, Skt Pa Pkt *pūra*, ext in OG

pūru "filled" past part dir sg m 48, 130, 131, 195, 338, 380, *pūriā* obl sg m 314, *pūrium* dir sg n 197, 470, 488, *pūri* dir sg f 48, past part of OG *pūrai* < Skt *pūrayati*, see ND 386 a 21

purum "in the flood" subst inst sg n 32, Skt Pa Pkt *pūra*, see ND 383 b 25

pūrum "formerly" adv 17, 109, loc sg form of lw Skt *pūrva*

pūrvilai "in the front" adj loc sg m 139, lw Skt *pūrva*-ext with *ilau*

- pūjau* "worshipped" past part dir sg m 186, *pūjau* pot part obl sg n 230, past part of *pūjai*, lw Skt *pūjayati*
- pūmyam* "make clean" v 3rd pl pres, . *pūmyam* pot part dir sg n 362, *pūmyi* abs 300, Skt *pūjya* "a collection", *pūjī* *laroti*, Pkt *pūmyai* > OG *pūmyai*, for meaning cf Nep *pājo* 372 a 30
- peta* "stomach" subst dir sg m 118, Pkt *petta*, cf Skt *peta* "a basket", see ND 388 a 17
- pelau* "yonder" adj dir sg m 322, Pkt *pellai* 'throws', so *pellaa* "the distance of a stone's throw", *pelau*, MG *pelo*
- poinī* "the lotus plant" subst obl sg f 208, Skt *pālmīnī*, Pkt *pāminī*, also Pkt *poi*, *poiā*, see ND 389 b 12
- posiū* "to maintain" pot part obl sg n 285, Skt *posāyati* > Pa *poseti*, Pkt *posai* > OG *posai* der pot part *positaum*, see ND 392 b 41
- potai* "in the self" refl pron loc sg n 168 Skt *ātma* + *vattva*, see ND 391 a 26
- prakāre* "in the ways" subst inst pl m 19, *prakārum* sg 177, lw Skt *prakāra*-
- prakāsa* "shines" v 3rd sg pres 133, lw Skt *prakāśate*
- pragata* "open" adj dir sg pl 65, 77, 106, prob an early lw Skt *prakata*
- pragata* "openly" adv 427, Skt early lw *prakṛatam*
- prajvalū* "on fire, burning" past part dir sg m 131, der made from Skt v *prajvalati*
- pranamū* "bowed, saluted" past part dir sg m 168, a new formation from *pranāma* Skt
- pratum* "towards" postpos c obl 27, 123, lw Skt *prati* with loc sg ending
- pratibodhū* "by the knowledge" subst inst sg m 170, lw Skt *pratibodha*
- pravartū* "busy" past part dir sg m 297, der from lw Skt *pravartate*
- pramāli* "in sloth" subst loc sg m 156, 161, *pramāle* inst pl 273, lw Skt *pramāḍi*
- pramāḍi* "by the laziness" a/lj inst pl 531, lw Skt *pramāḍi*
- prabhūm* "by the power" subst inst sg m 38, 103, lw Skt *prabhū*
- pramāḍi* "could manage" 1-par caus 3rd sg 408, made from lw Skt *pramāḍi*

pravartānanahāra "one who causes to go" subst dir sg m 210, 411,
lw Skt *pravartate* with OG *-āvana* and *hāra*

prasamsai "praises" v 3rd sg pres 27, . *praśamsū* pass 3rd
sg pres 67, lw Skt *praśamsati*

praśamsanahāra "one who praises" subst dir sg m 108, lw Skt
prasamsati, OG *ana* and *-hāra*

prāna "life" subst dir sg m 345, also loc sg m 176, Skt Pa
Pkt *prāna*

prānim "forcibly" adv 449, inst sg form of OG *prāna* above

prārthai "begs", "asks for" v 3rd sg pres 63, lw Skt *prārthayati*

prīchai "knows" v 3rd sg pres 13, 307, *prīchaim* pl 83, *parīksati*
Skt *-ks-* > *ch* is foreign to G. If we derive this word from
Skt *prīchati*, then *pūchai* above would be a lw from another
dialect

preriu "impelled" past part dir sg m 64, *preriyā* pl 101, 216,

preriuam pot part dir sg n 156, from Skt *prérayati*,
see ND 389 a 22, might be a lw

pharaśurama "a prop name" subst obl sg m 151, Skt *paraśurāma*,
note the aspiration

phrisuam "touching" pot part inst sg n 313, Skt *spṛśati* =
Pkt *pharisi* > OG *pharisi*, pot part *pharisiuam*

phalahalam "shine" v 3rd pl pres 452, Skt *sphalati* repeated,
Pā *phala phalai*, Pkt *phalahalai*, MG *phalhale*, *phalphale*, or
more prob it might be merely onomatopoeic

phalāuam chaum "is amplifying (the argument)" v cont pres 3rd
pl caus 407, Skt Pa Pkt *phala*, der *phalārai* with the
auxiliary *chai*

phalu "bearing fruit" past part loc sg m 39, Skt *phalati*, past
part *phalita* > Pkt *phalia* > OG *phalu*, see ND 402 b 47

phutai "breaks" 3rd sg pres 287, Skt *sphutyati* > Pkt *phuttai*,
see ND 407 b 38

phula "flowers" subst dir pl n 36, 349 538, 540, Skt Pā Pkt
phulla, MG *ful*, see ND 409 a 1

phulu "blossomed" past part loc sg m 39, Skt *phullita*, Pkt
phullia, OG *phulu*

phedai "destroys" v 3rd sg pres 355, Skt *sphetayati* > Pkt
phedei, *phedai*, *phediam*, *phedaum* pl 114, *phedī* inf
322, *phednuam* pot part dir sg n 461, MG *phere*

phedanahāra "the destroyer" subst dir pl m 488, Skt *sphetanam*,
Pkt *phedana* + *hāra*, see + *phedai*

- pherā* "rounds" subst dir pl m 215, Skt *sphirati spharayati*, Pkt *pherana* "going round", for the discussion on the word, and for its various forms in Mod I, see ND 410 a 35—b 15, also see Nep *phirnu*, 405 n 6, 651 a 8
- phola* "in vain" adv 130, 131, 126, see ND 411 n 2, prob connected with Skt *phūlkrta*.
- phodau* "a blister" subst dir sg m 157, Skt *sphotakah* > Pkt *phodao*, MG *foḍḍo*, the MG *-ḍ-* is due to the influence of the following *-l*, see ND 411 a 35
- baisai* "sits" v 3rd sg pres 365, *bauḥā* past part dir pl m 266, *bauḥām* gen pl 509, *baisituum* pot part dir sg n 331, Skt *uparīṣati* > Pkt (u)*baisai*, past part Skt *uparīṣta* > Pkt *uravitha-*, ext in OG *bauḥau*, see ND 459 a 43 Also Bloch 377 a 25
- bantālisa* "forty two" num sub dir 299, 353, Skt *dvācatvāriṃśat*, Pkt *bāntālīsam*, see ND 421 b 5
- batrīsa* "thirty two" num dir 152, obl 231, Skt *dvātriṃśat* > Pkt *batrīsam*, see 318 a 14
- balum* "with might" subst inst sg n 221, 331, 115 *balī* loc sg 388, Skt *balena* > Pkt *balena* > OG *balī um*, MG *bəḷē*, see ND 421 n 13
- balum* "forcibly" adv 221, see *balum* above
- baḷi* "burnt" past part dir sg f 498, *balum* loc sg n 55 *bālyā* caus past part obl sg m 436, *dvālati*, cf Skt *jvālati* > Pkt *balai-*, see ND 425 a 36
- bahina* "a sister" subst dir sg f 181, Skt *lhaḡmī*, Pkt *bahinī* *bahinī*, the shortening of *-ī* is irregular, for similar forms in Mod I see ND 459 b 37, Bloch 374 b 26
- bahiravīhka* "bracelets, etc" subst dir pl m 450, OG *bahiravau* — Skt *āhika* *bahiravan* — *bāhi* — *raṣau*, **bāhi* loc sg *bāḷa*, Skt *bāhi*, *raṣau* < Skt *rukāḷa* > Pkt *rukūḷao*, for the shortening *-ā* > *-a*, cf *batrīsa*
- bāyina* "a stool" subst dir sg m 210, *bāya* "a dish for dinner" — *patṭi*
- bāpa* "father" subst dir sg m 143, obl sg m 141, 330, Pkt *bappa*, see ND 431 a 44; Bloch 375 a 15
- bāpa* "poor helpless" adj dir sg m 187, Pkt *bappa* 'a', ext in OG, MG *bāpa*, see ND 420 b 43, Bloch 375 a 20
- bāra* "doors" subst dir pl n 270, Skt *dvāra* > Pkt *bāra*

- + *dām* = OG **bārana* ext *bāranaum*, see ND 316 a 10, Bloch 375 b 13
- bāle* "by the young" adj inst pl m 168, Skt *bāla*, Pa Pkt *bāla*, OG *bala*, MG *bāle*, see ND 436 a 38
- bāvīsī* "twenty" num subst dir 134, Skt *dvāimsati*, Pā *dvā*, *vīsati*, *diāvīsā*, Pkt *bāvīsam* the development is irregular, see ND 428 a 44, Bloch 375 b 27
- bāhūrī* "outside" adv 70, 374 487, Skt *bāhya* contaminated with Skt *bahur* > Pkt *bahura*, the OG form is the loc sg of *bahura*, see ND 428 a 11
- bāmna* "an arrow" subst dir sg 138, Skt *bāna*, Pkt *bāna*, OG *ām* is prob due to *na* MG *bān* is *n*, see ND 433 a 40
- bāmdharī* "binds" v 3rd sg pres 24, 221, 274, 276, 304, 355, 460, 486, also (na) *bamdharim* 530, *bamdhanau* pass pres part dir sg m 150, *bāmdhiu* past part dir sg n 165, 216, *bāmdhiu* m 250, *bāmdhiraum* pot part dir sg n 282, 284, *bāmdhiwā* obl sg n 447, *bāmdhira* loc sg n 183, Skt *bandhati* > Pā *bandhati* > Pkt *bamdharī*, OG > *bāmdharī*, see ND 430 a 19
- bāmdhana* "ties" subst dir pl n 467, Skt *bāndhana* > Pkt *bamdhana*, see ND 429 a 46
- bāmdhanī* "knitting" subst dir sg f 370, 538, Skt *bandhanika* > Pkt *bamdhanīa*
- bāmha* "an arm" subst dir sg f 92, Skt *bāhuh* (m), Pa *bāhū* (f), Pkt *bāhā*, *bāha* (f), see ND 430 b 11, Bloch 376 a 6
- bī* "two" unemphasized num dir 7, 274, 320, 322, 353, 386, 393, *be* (emphasized) 7, 36, *bīha* emphatic adj 340, 434, 444, 491, *bīhum* obl 3, 50, 181, 227, 229, 361, 386, 402, 403, 481, 491, inst 62, 132, 334, 394, 406, 407, 476, 493, loc 381, Skt *die* > Pa Pkt *be* See Grammar for the derivation of the other forms
- bīharī* "both" num dir pl m 102, 463, OG *bīha* + *ī*, for *bīha* see above, for *ī*, see *ī* above
- bīmanī* "twofold" adj dir sg f 269, Skt **dvirbhanita* > **bīmhanīā*
- bījau* "second" adj dir sg m 71, 791, *bījā* pl 31, 181, 367, obl 4, 48, 273, 377, 451, 470, *bījaum* dir sg n 155, *bījam* pl 393, *bīje* loc pl m 273, Skt *duḍīya*, Pkt *buja*, ext in OG *bījau*, see Bloch 376 b 12
- bīharī* "fears" v 3rd sg pres 226, *bīhata* pres part dir pl m 60, 264, *bīhnā* past part dir pl m 56, *bīhiraum* pot

- part dir sg n 320, Skt *bibhēti* > Pkt *biheti* but *bīhā*, the *i* in *bīhā* is irregular, prob contaminated with *bhīta*, *bīhna*, OG *bīhnā* made on the model of Skt *bhīnna*, etc
- bīhakana* "coward" adj dir sg m 508, Pkt *bīhakka* on the analogy of *jhalakka*, *bhadakka*, *khalakka*, etc
- buddhum* "by the mind" subst inst sg f 74, 80, 101, 168, 379, lw Skt *buddhih*
- būjhām* "know" v 3rd pl pres 28, 170, also 2nd sg 208, . *būjharai* caus 3rd sg pres 268, *būjhaītau* pass caus pres part dir sg m 31, Skt *budhyita* > Pu *buyati* > Pkt *buyjai* > OG *būjhai*, see ND 452 a 37, Bloch 376 b 26
- būḍai* "sinks down" v 3rd sg pres 317, 333, Pkt *buddai*, VG *būde*, see ND 452 a 21, Bloch 376 b 31
- betā* "sons" subst dir pl m 143, obl sg m 153, *betam* inst sg m 445, Pkt *bitta-*, ext in OG *betau*, see ND 453 a 37, the OG word presupposes an earlier word *bettau*
- bedī* "a boat" subst obl sg f 509, Pkt *bedī*, VG *berī*, see ND 456 a 20, 377 a 10
- bemdrīya* "having two senses" adj dir pl m 391 OG *be + lw* Skt *mdrīya*
- boladau* "a lie goat" subst dir sg m 161, Pkt *bolakada*, ext in OG, see ND 430 b 45, 460 a 6, 377 a 26
- bodhī* "advised" past part dir sg f 132, der lw Skt *bodhati*
- boḷa* "things denoted by words" subst dir sg m 319 pl 72 111 135, 217, 283, 330, 392, 466, obl pl m 227, 316, a subst from v *bolai*, see below
- bolai* "speaks" v 3rd sg pres 11, 69, 80, 305 360 362 398, *bolam* pl 74, 79, 309 485, *bolamf* 33, 35, also abs 507, *bolatau* pres part dir sg m 267, *bolatūm* gen pl 316, *bolum* past part dir sg n 105, *bolumma* pot part dir sg n 77 298 317 also *bolum* 223, *bolum* inst sg 385 also loc sg 73, *bolre* inst pl n 224, *bolrū* obl sg 101 298 461 *bolum* caus past part dir sg m 17, 376, Pkt *bolu* > OG *bolai*, see ND 416 a 2
- bolai* *āḥīra* "one who speaks" eals^o dir sg m 73 279 463, obl pl 243, Pkt *bolāna* - *āḥīra*
- blanā* "recites" v 3rd sg pres 233 377 535, also (r) *blanā* 377, *blanā* abs 322 329 470 464 474 494 *blanā* past part dir sg n 333 473, *blanā* pot part dir sg

- n 230, *bhanū* pass 3rd sg pres 407, Skt *bhanati* > Pkt *blanai*, see ND 463 a 40
- bhanī* "for, towards" postpos 94, 136, 149, 287, abs form of *bhanai* used in this sense, see *bhanai* above
- bhamdāre* "with treasures" subst inst pl m 49, Skt *bhāndāgūra*, Pa *bhanda* + *āgūra* > Pkt *bhamdāro* > OG *bhamdāra* > MG *bhandār*, see ND 464 a 26, Bloch 378 b 26
- bhamai* "rambles" v 3rd sg pres 131, 214, 380, 500, *bhamasi* 2nd sg fut 194 *bhamatau* pres part dir sg m 169, *bhamataim* inst sg m 202 *bhamate* pl m 521 *bhamitū* pot part obl sg n 30 290 Skt *bhramati* > Pkt *bhamai*, see ND 469 a 45
- bhayi* "in danger" subst loc sg m 41, *bhae* inst pl m 518, *bhayim* inst sg 495, Skt Pa *bhaya*, Pkt *bhaya*
- bhara* "a loaded cart" subst dir sg m 470, Skt *bhāra*, Pā Pkt *bhara*
- bhariu* "full" past part dir sg m 68, 169, *bhariā* pl 63, also obl sg 377 pl 321, *bharu* loc sg n 85, past part of OG *bharai* < Skt *bharati*
- bhalau* "good" adj dir sg m 67, 81, 183, 225, 230, 279, 317, 350, *bhalū* pl 49, 97, 152, 167, 239, 240, 278, also obl 186, 351, 352, *bhale* inst pl m 168, *bhalaum* dir sg n 20, 223, 384, 414, 439, *bhalām* pl 54, 104, 439, *bhalī* obl sg f 321, Pkt *bhallayo*, Apbh *bhallaum*, MG *bhalū*, the short vowel of *bha* in *bhalaum* is due to the unemphatic nature of the word, see ND 471 a 40, Bloch 377 b 26
- bharyo* "honourable" subst voc pl m 205, 483, lw Skt *bharya* + Apbh *ho*, the voc particle, see Hem iv, 316, 350, 367
- blāi* "a brother" subst dir, sg m 143, 146, obl sg 256, Skt *bhrātṛka* > Pa *bhātika* > Pkt *bhāia*, see ND 378 a 10
- blāiram* "in speaking" pot part loc sg n 364, lw Skt *bhāṣate* with OG *iram*
- blīṭi* "in part" subst inst sg m 197, loc sg 271, lw Skt *bhāga*
- blīṭidika* "rent and other things" subst dir pl n 527, OG *blālaum* + lw Skt *ādika*, OG *blālaum* < Pkt *bhādayam* < Skt *blīṭakam* See ND 475 a 42
- blīṭa* "food" subst dir sg n 210, Skt *bhaktām* > Pa Pkt *bhattam* see ND 474 a 39
- blāyani* "the vessel" subst loc sg n 159, lw Skt *blāyana*

bhāra "weight" subst. dir. sg. m. 426; obl. 426; inst. sg. *bhāri* 487; also *bhāriim* 169, 471; Skt. *bhārd* > Pā. Pkt. *bhāra*; see ND. 175 a 19.

bhāre "heavy" adj. dir. sg. m. n. 324, 326, 386, 487; pl. 531; Skt. *bhārin*, Pā. *bhāriya* > Pkt. *bhāria* > OG. *bhāri* > MG. *bhāri* (dialectically, Kāth.); the OG. *bhāre* < **bhāreya*.

bhāreṇaṇim "on account of heaviness" subst. inst. sg. n. 471; OG. *bhāre* + *ṇaṇim*.

bhāranāim "by contemplation" subst. inst. sg. f. 89; lw. Skt. *bhāranā*.

bhāriim "by the state of mind" subst. inst. sg. m. 96; *bhāri* loc. sg. m. 23; lw. Skt. *bhāra*.

bhāmjai "breaks" v. 3rd sg. pres. 500; also *bhājai* 161; also (na). *bhāmjaim* 295; . . . *bhāmjatau* pres. part. dir. sg. m. 432; . . . *bhāgau* past part. dir. sg. m. 489; *bhāgaum* n. 505; *bhāgā* obl. sg. n. 469; *bhāgai* loc. sg. n. 512; . . . *bhāmjiwai* pot. part. loc. sg. n. 505; *bhājivā* obl. sg. n. 409; Skt. *bhañjati* > Pkt. *bhamjai* > OG. *bhāmjai*; Skt. *bhagnām* > Pā. Pkt. *bhaggam*, ext. in OG. *bhāgaum*; cf. Nep. *bhānū* ND. 172 a 47; *bhāgnu* 473 b 10; Bloch 378 a 37. The forms *bhājai*, *bhājivā* show the influence of the past part. forms

bhāngī "pieces" subst. dir. pl. m. 386; Skt. *bhaṅga* > Pā. *bhaṅgo* > Pkt. *bhamgo*; ext. in OG. *bhāngau*, see ND. 472 b 10.

bhāḷāim "for begging" subst. loc. sg. f. 351, 373; lw. Skt. *bhikṣā*.

bhāḷhārī "a beggar" subst. dir. sg. m. 173; Skt. *bhikṣācara* > Pā. *bhāḷḷācara* > Pkt. *bhāḷḷāyara*; also *bhāḷḷhārī*, the ending -ī should be derived from a form ending in -īla-, though no word in Skt. and Pkt. seems to exist with that ending and with the above meaning; see ND. 176 b 21.

bhātī "a wall" sub. dir. sg. f. 331; Skt. *bhātī* > Pkt. *bhatti* > MG. *bhitī*; see ND. 177 a 16; Bloch 379 b 27.

bhāḷim "by the Bhāl man" subst. inst. sg. m. 33, 265; Pkt. *bhālla*.

bhāḷa "begging" subst. dir. sg. f. 173; Skt. *bhikṣā* > Pā. Pkt. *bhāḷḷhā*; see ND. 476 b 2.

bhāim "ground", "floor" dir. sg. f. 497; Skt. *bhāmā* > Pā. *bhāmi* > Pkt. *bhāvi*; MG. *bā* (Kath.), *bā*, *bāy*. See ND. 478 a 25; Bloch 380 a 12.

bhāra "hunger" subst. dir. sg. f. 39, 119, 135, 116; Skt. *bhāḷḷā*, Pā. *bhāḷḷā*, Pkt. *bhāḷḷā*, *bhāḷḷā*; see ND. 428 b 30.

bhāḷim "hungry" adj. inst. sg. m. 199; Skt. *bhāḷḷā*, Pkt. *bhāḷḷā*, OG. *bhāḷḷā*; see Bloch 380 a 36.

bhūla "one who has lost his way" adj ohl sg m 405, Pkt *bhulla*,
ext in OG *bhulau*, MG *bhūla* See ND 481 a 26

bhūnda "a boar" subst ohl sg m 170, 255, Pkt *bhumda*, MG
bhūd

bhedam 'break' v 3rd pl pres 77, Skt lw *bheda*

bhede "kinds, types" subst inst pl m 397, lw Skt *bheda*

bhogarivum "use" pot part dir sg m 367, lw Skt *bhoga*

bhoge "with enjoyments" subst inst pl m 49, lw Skt *bhoga*

bholā 'simple' adj dir pl m 462 ohl pl m 385, Pkt *bhola* ext
in OG *bholau*, MG *bhoḷa*, for the discussion on this and the
cognate words in Mod I see ND 479 b 28

ma "don't" a prohibitive particle, adv 123, 258, 346, 465 472,
483, Skt Pa *ma* Pkt *ma*

maḷau "dirty" adj dir sg m 436 460 *maḷaum* n 253, 273, 338,
436, *maḷām* pl 321, Pkt *maḷla*, ext in OG, possibly **maḷla*
der Skt *mala*, see ND 519 h 13

maḷapanaum "the state of being dirty" subst dir sg n 303, OG
maḷa + *-panaum*

maim "by me" pron 1st pers sg inst 139, 414, 480, also *mum* 192,
and *mai* 544, Skt *mayā* > Pkt *mae* > Aphh *main* > OG
mai + *im*, the general inst term, see ND 486 a 1

mauda "a crown" subst dir sg m 451, Skt Pa *mukuta*, Pkt
maudo, the change *mu* > *ma* is due to another *u* in the
next syllable, see Phonology, p

magara "alligators" subst dir pl m 314, an early lw Skt *maḥara*
macakodivaum "to twist" pot part dir sg n 321, cf Nep *macḥanu*
ND 488 a 11, cf Bloch 388 a 15

madhuraum "sweet" adj dir sg n 80, lw Skt *madhura* ext

manasum "with mind" subst inst sg f 26, lw Skt *manasa*, cf
manasadatta, *manasāgupta*, etc

man 'in the mind' subst loc eg n 202, 528, lw Skt *manas*
MG *man*

maraim 'die' v 3rd pl pres 107, 284, *mar* abs 70,
mariaum pot part dir sg n 206, *mar* pass 3rd sg pres
205, *marisu* pass fut 3rd sg 207, *marai* caus 3rd sg
pres 146 206, also (na)*maraim* 21, *māriu* past part dir sg m
147, 150, *māriuum* pot part dir sg n 52 147, 282, *marita*
caus pass past part dir pl m 136, Skt *marate* > Pa *marat* >
Pkt *marai*, see ND 494 b 48

- malum* "with dirt" subst dir sg m 429 535, Skt *Pa* Pkt *mala*,
 MG *mal*, see ND 495 a 30
- masālī* "having rolled and pressed" abs 495, cf Skt *masāna*
 adj "soft", Pa *masati*, Apbh *masarallai*, *masana*, *masāra*,
 MG *maśle*, the derivation is not quite clear See ND 497 a 10
- mastakim* "by the head" subst inst sg n 7 237, lw Skt *mastaka*,
mastakī loc sg n 55, 91
- mahatmāc* "by the ascetics" subst loc pl m 141, 372, *maḥātmaim*
 inst sg 57, lw *mahātma*
- mahātmaṇa* "the quality of being an ascetic" subst dir sg n
 65, lw Skt *mahātma* + *ṇa*
- mahārājum* "by the emperor" subst inst sg m 165, lw Skt
mahārāja
- mamdarāda* "illness" subst dir sg m 523 *mamda* = Skt *marla*
-tāda pāta (= Skt *pāta*), cf *patati* beside *patati*, cf MG
mādo paryo "he fell ill"
- mā* "mother" used of animals, subst dir sg f 81 141, 143, also
 obl pl 201, Skt *mātd*, Pkt *māā*, see ND 499 a 25
- māi* "mother" for human beings, subst dir sg f 115, Skt *matrka*
 > Pa *mātikā* > Pkt *māi*, see ND 499 a 30-46, see Bloch
 384 a 6
- mājai* "begs" v 3rd sg pres 266 *mājivam* pot part dir sg n
 378, *māgiuā* obl sg n 173, Skt *mārgayati* > Pa *mageti* >
 Pkt *maggai*, see ND 500 b 8
- mācēlā* "fish" subst dir pl m 314 174 Skt *mātsyah* > Pa *naccho*
 > Pkt *macclo*, ext in OG *māchau* cf M *māi* Bloch
 387 a 30, see ND 501 a 17
- mānasa* "men" subst dir pl m 212, *mānusa* > Pa *mānusa* >
 Pkt *mānusa*, note early change u > a in this word, see
 Bloch 386 a 36, ND 503 b 7
- mātapana* "intoxication" subst dir sg n 404 OG *maā* = *para*,
 see *mātau* below, see ND 502 b 3
- mātau* "intoxicated" adj dir sg m 121 330 also *māu* 324 *māu*
 obl sg n 312, Skt *māttah* Pkt *maū*, ext in OG, see
 ND 502 b 3
- māum* "by the mother" subst inst sg f 143, lw Skt *māi*
mātrina "merely" adv 131, 132, the inst sg form of lw Skt *māi*
mātrina "head" subst dir sg n 63, *mātrai* loc sg 160 455
 Skt *mātrālim* > Pa *matthalam* > Pkt *maū*, see ND
 503 a 1, Bloch 3-6 b 12

mānai "believes" v 3rd sg pres 81, 202, 212, (na)*mānaīm* 304,
mānūvūā pot part obl sg n, Skt *manyate* > Pkt *mannai*,
 see ND 504 a 19

māyāiīā "fraudulent" adj dir pl m 462, lw Skt *māyāiī* ext
māyūm goyūm "crooked" adj dir sg n 391, Skt *māyitam* and
gopitam > *māiam* and *goiam*, cf Nep *gūyā* "a close friend"
 ND 142 b 42

mārai and its forms, see under *marai*

māranahāra "killer" subst dir sg m 31, n 313, agent noun of
 OG *mārai*

margi 'in the way' subst loc sg m 112, 130, lw Skt *mārga-*
masa "months" subst dir pl m 3, Skt *māsa*, Pa Pkt OG *māsa-*,
 MG *mās*, see ND 506 b 11

māsā months' subst dir pl m 479, Skt *māsa-*, Pa Pkt *māsa-*
 ext in OG *māsau*

māsakalpm 'even in about a month' subst inst sg 369, OG
māsa + lw Skt *kalpa* with loc ending

māharaum "my, mine" pron 1st pers possessive, and adj dir sg n
 85, 111, 256, 324, 356, 475, 544, *māharūm* pl 331,
māharai loc sg 468, *māharau* dir sg m, Skt *mama*
 replaced by Pkt and Apbh *maha* to which the postpos *harau*
 seems to have been added, see ND 518 b 3

māhi "in, into" postpos c obl 5, 8, 16, 19, 27, 29, 33, 38, 42, 60,
 70, 97, 128, 317, 318, etc, Skt *madhye* > Pā *mayhe* > Pkt
mayhe > Apbh *mayhi* > OG *māhi* > MG *mā*, the change
 -jh > h is special See ND 499 a 23

māhitau 'from' postpos 432, OG *māhi* + *tau*, see above for
 both

māhi thūi "from" postpos c obl 19, OG *māhi* + *thūi*, see
 above for both

māhīlā "belonging to the interior" adj dir pl m 461, OG *māhi* +
lau, as Pkt *mayhīlā* would give *māhīlāu*

māhomāhi "among each other" adv 360, Apbh *mayha hu mayhi*
mamda "forcibly" adv 404

māndalum "in the circle" subst loc sg n 354, Skt *mandalam* >
 Pkt *mandalam*, cf MG *māndā*, see Bloch 386 a 19, 382 a 24,
 ND 502 a 31

māmdūm "are written" v pass 3rd pl pres 274, Skt *mandayati* >
 Pkt *mandati* > OG *māmdai*, pass *māmdū*; '502 a'

mīti "having assembled" abs 510, Skt Pa m

- abs. *mūha* ; MG. *mahū*, *mafi* ; . . . *mūham* past part. loc. sg. n. 239 ; see Bloch 388 a 25 ; ND. 509 a 36.
- mīsa* "a pretext" subst. dir. sg. n. 381 ; Skt. *mīṣam*, Pkt. *mīsam* ; see Bloch 388 a 33.
- mīmēñi* "is closed" v. pass. pres 3rd sg. 277 ; Skt. *mīṣyate* > *mīcēñi*, al-o *mīmēñā* (subst.), OG. *mīmēñ* or *mīcēñi*, pass. *mīcēñi*, *mīmēñi* ; MG. *mīcēñi* ; see ND. 507 a 43.
- mīmdām* "ciphers" subst. dir. pl. n. 274 ; Skt. *bindūh* m. ; Pā. *bindu* ; ext. in OG. *mīmdaam* n. ; the change -d- > -ḍ- in this word is unexpected. See ND. 503 b 13 for discussion on similar words.
- muktii* "to absolution" subst. loc. sg. f. 179 ; lw. Skt. *muktih*.
- mujha* "me" pers. pron. 1st. pers. obl. sg. 63, 138, 168, 178 ; Skt. *mūhyam* > Pā. Pkt. *mayham* which > *mujha* in Pkt. and Aphl. on the analogy of *tujham* ; note OG. -ū- in a pron.
- muha* "face" subst. dir. sg. n. 321 ; obl. sg. 237, 511 ; *muhi* inst. sg. 372 ; also loc. sg. 207, 172, 501, Skt. *mūlham* > Pkt. *muham* ; MG. *māḥ* ; see ND. 517 a 8.
- muhamdām* "with the face" subst. inst. sg. n. 316, Skt. *mūlham*, Pkt. *muhadam*, ext. in OG. *muhadaam*, MG. *mādhā*, see ND. 517 a 8.
- muhamtan* "a nunster" subst. dir. sg. m. 431, *muhamtain* inst. sg. 150 ; Skt. *mahān* replaced by Pkt. *mahanā* ; ext. in OG. ; the development of -u- and the absence of OG. -ām- are irregular, probly. it is a Pkt. lw. influenced by *muha* "a mouth".
- mūu* "dead" dir. sg. m. 227, . . . *mūū* pl. 411, also obl. 98, *mūūm* gen. pl. 98, *mūūm* loc. sg. n. 319, Skt. *mṛtāh* > Pkt. *muuo* > OG. *mū-u* ; see ND. 520 b 5.
- mūlāpnam* "basic" adj. dir. sg. n. 51, 509, *mūlāpni* loc. sg. m. 272 ; *mūlāpni* obl. sg. m. 273, *mūlāpni* obl. sg. f. 322, Skt. *mūlāpnam* > Pkt. *mūlāpnam*, MG. *mūlāpā*, see Bloch 390 a 8.
- mūmāñi* "leaves" v. 3rd sg. pres. 98, 300, 375, (na) *mūmāñam* 118, 352 ; *mūmāñam* 3rd pl. pres. 291, . . . *mūmāñi* also 220, 3-7, 501 ; . . . *mūmāñam* pres. part. dir. sg. m. 467, . . . *mūmāñam* past part. dir. sg. m. 185, 379, *mūmāñi* pl. 521, 528, also *mūmāñi* 79 ; *mūmāñam* inst. pl. 195, *mūmāñi* dir. sg. f. 244 ; . . . *mūmāñam* pass. pres. part. dir. pl. m. 217, *mūmāñam* n.o. pl. m. 19, Skt. *mūmāñam* > Pkt. *mūmāñam* and also by contamination with *mūmāñam*, *mūmāñam* the OG. form is due to further contamination between

mānai "believes" v 3rd sg pres 81, 202, 212, (na)*mānaim* 304;
mānāvīrū pot part obl sg n, Skt *manyate* > Pkt *mannai*,
 see ND 504 a 19

māyāīrī "fraudulent" adj dir pl m 462, lw Skt *māyāī* ext
māyūm goyūm "crooked" adj dir sg n 391, Skt *māyitam* and
gopitam > *māram* and *goram*, cf Nep *gūyā* "a close friend"
 ND 142 b 42

mārai and its forms, see under *marai*

māranahāra "killer" subst dir sg m 31, n 313, agent noun of
 OG *mārai*

mārgi "in the way" subst loc sg m 112, 130, lw Skt *mārga-*
māsa "months" subst dir pl m 3, Skt *māsa*, Pa Pkt OG *māsa*,
 MG *mās*, see ND 506 b 11

māsā "months" subst dir pl m 479, Skt *māsa*, Pā Pkt *māsa*
 ext in OG *māsau*

masakalpum "even in about a month" subst inst sg 369, OG
māsa + lw Skt *kalpa* with loc ending

maharaum "my, mine" pron 1st pers possessive, and adj dir sg n
 85, 111, 256, 324, 356, 475, 544, *māharām* pl 331,
māharai loc sg 468, *māharau* dir sg m, Skt *mama*
 replaced by Pkt and Apbh *maha* to which the postpos *harau*
 seems to have been added, see ND 518 b 3

māhi "in, into" postpos c obl 5, 8, 16, 19, 27, 29, 33, 38, 42, 60,
 70 97, 128, 317, 318, etc, Skt *madhye* > Pā *mayjhe* > Pkt
mayjhe > Apbh *mayjhi* > OG *māhi* > MG *mā*, the change
jy > *h* is special See ND 499 a 23

māhūtau "from" postpos 432, OG *māhi* + *tau*, see above for
 both

māhi thikī "from" postpos c obl 19, OG *māhi* + *thikī*, see
 above for both

māhūlā "belonging to the interior" adj dir pl m 461, OG *māhi* +
-lau, as Pkt *mayjhilla* would give *mājhīlau*

māhomāhi "among each other" adv 360, Apbh *mayjha hu mayjhi*
māhūda "forcibly" adv 404

māṇḍalūm "in the circle" subst loc sg n 351, Skt *māṇḍalam* >
 Pkt *mandalam*, cf MG *māṇḍa*, see Bloch 386 a 19, 382 a 24,
 ND 502 a 31

māṇḍūm "are written" v pass 3rd pl pres 274, Skt *mandayati* >
 Pkt *mandati* > OG *māṇḍai*, pass *māṇḍū*; see ND 502 a 40

mīti "having assembled" abs 510, Skt Pā *mīlati* > Pkt *mīlai*,

- abs *mūha*; MG. *maṣṭū*, *maṣi*; . . . *mūham* past part. loc. sg. n. 239; see Bloch 388 a 25; ND. 509 a 36.
- mīṣa* "a pretext" subst. dir. sg. n. 381; Skt. *mīṣam*, Pkt. *mīṣam*; see Bloch 388 a 33.
- mīṇcī* "is closed" v. pass pres. 3rd sg 277; Skt. *mīṇyate* > *mīccai*, also *mīṇcāpa* (subst.), OG. *mīṇcāi* or *mīcāi*, pass. *mīcī*, *mīṇcī*; MG. *mīcū*; see ND. 507 a 13.
- mūṇḍāni* "ciphers" subst. dir. pl. n. 274; Skt. *binduh* m.; Pā. *bindu*; ext. in OG. *mūṇḍāna* n.; the change *-d-* > *-ḍ-* in this word is unexpected. See ND. 503 b 13 for discussion on similar words.
- muktī* "to absolution" subst. loc. sg. f. 179; lw. Skt. *muktih*.
- mujha* "me" pers. pron. 1st. pers. obl. sg. 63, 138, 168, 178; Skt. *māhyam* > Pā. Pkt. *majjham* which > *mujjha* in Pkt. and Apbh. on the analogy of *tujjham*; note OG. *-ū-* in a pron.
- mūha* "face" subst. dir. sg. n. 321; obl. sg. 237, 511, *mūhi* inst. sg. 372; also loc. sg. 207, 172, 501; Skt. *mūḥam* > Pkt. *mūham*; MG. *māḥ*; see ND. 517 a 6.
- mūhamḥāim* "with the face" subst. inst. sg. n. 316; Skt. *mūḥam*, Pkt. *mūhadam*, ext. in OG. *mūhadāum*, MG. *māḥū*; see ND. 517 a 6.
- mūḥantau* "a minister" subst. dir. sg. m. 431, *mūḥantām* inst. sg. 150, Skt. *māhān* replaced by Pkt. *māhanta*; ext. in OG.; the development of *-u-* and the absence of OG. *-ām-* are irregular; prob. it is a Pkt. lw. influenced by *mūha* "a mouth".
- mūṛ* "dead" dir. sg. m. 227, . . . *mūṛ* pl. 411, also obl. 98, *mūṛam* gen. pl. 98, *mūṛam* loc. sg. n. 319, Skt. *mṛtaḥ* > Pkt. *mūṛo* > OG. *mū-u*; see ND. 520 b 5.
- mūḥapnam* "basic" adj. dir. sg. n. 51, 500, *mūḥapnu* loc. sg. m. 272, *mūḥapī* old. sg. m. 273, *mūḥapnu* obl. sg. f. 322, Skt. *mūḥapnam* > Pkt. *mūḥapnam*, MG. *mūḥī*, see Bloch 390 a 6.
- mūṇkai* "leaves" v. 3rd sg. pres. 98, 300, 375, (na) *mūṇkām* 118, 552; *mūṇkām* 3rd pl. pres. 291, . . . *mūṇkī* abs. 220, 503, 501; . . . *mūṇkām* pres. part. dir. sg. m. 467, *mūṇkām* past part. dir. sg. m. 185, 379, *mūḥapī* pl. 521-523, also *mūḥapī* 79; *mūḥapī* inst. pl. 198, *mūḥapī* dir. sg. f. 241, . . . *mūḥapī* pass. pres. part. dir. pl. m. 217, *mūḥapī* inst. pl. m. 49, Skt. *mūḥapī* > Pkt. *mūḥapī*, and also by contamination with *mūḥān*, *mūḥī*, the OG. form is due to further contamination between

- Pkt *mullai* and *mumcai*, MG *mūl̥e*, see Bloch § 94, 231-252, also 389 a 1, ND 510 b 5
- mumkāianahūra* "one who releases" subst dir sg m 102, *mūmkāvana* (the causal abst noun from OG *mūmkai*) + *hūra*, see above
- mela* "unison" subst dir sg m 237, Skt Pa Pkt *melo*, MG *mel*, see ND 518 a 8, Bloch 390 b 30
- melai* "leaves" v 3rd sg pres 447, 448, *melivā* pot part obl sg n 448 Pkt *mullai mellai*, MG *mele*
- melaṃ(na)* "joins" v 3rd sg pres 337, *melī* abs 269, 368, Skt caus *melayati* > Pa *meleti*, Pkt *melai*, MG *melve*, see ND 509 a 36
- melāic* "in the assemblage" subst inst pl 364, *melātai* loc sg 62, Skt *melāpakah* > Pkt *melāvaṃ*, MG *melāiṃ*
- molaṭau* "free" adj dir sg m 185, Skt *mukta*, Pa *mullo*, contaminated with *mollho* (Skt *molsah*), Pkt *mukla*, *mullala*, *molla*, *mollala*, Apbh *mollalada*, MG *mollo*, see Bloch 391 a 10
- molsi* "in absolution" subst loc sg m 55, lw Skt *molsa*
- motaṭau* "big" adj dir sg m 55, 210, 264, *motā* pl 62, 176 199, 243, *motaṃ* dir sg n 44, 201, obl *molām* 5, *motai* inst sg m 372, *mole* pl 442, *motai* loc sg 154 186 403, *moṭī* dir sg f 162, 409, **mottaḷo* > OG *motau*, MG *moto*, see ND 520 a 10
- motapana* "greatness" subst dir sg n 289, OG *mota* (unextended) + *pana*, *pana* < Skt *ivana*, see above
- morangī* "an ornamented belt of peacock feathers" subst dir sg f 447, Skt *mayūrāṅgilā*
- mohai* "charms" v 3rd sg pres 162, *mohī* pass 3rd sg pres 249, *mohiṃ* dir sg n 203, Skt *mohāyati* > Pa *moheti* > Pkt *mohai*
- mlānapanaṃ* "owing to feebleness" subst inst sg n 99, lw Skt *mlāna*, OG *panaṃ*
- yati* "ascetics" subst dir pl m 387, also obl pl 362, also *yatī* 251, 501, lw Skt *yatīh*
- yatīpanaṃ* "asceticism" subst dir sg n 62, lw Skt *yati* + OG *-panaṃ*
- yuktaṃ* "fit, proper" adj dir sg n 91, ext of lw Skt *yuktam*
- yāuranam* "through youth" subst inst sg n 153, lw Skt *yāuranam*

- rai* "love" subst dir sg 65 '61, Skt *ratih*, Pkt *rai*
racum "is made" past part dir sg n 26, lw Skt *racati*
rajum "with dust" subst inst sg f 217, lw Skt *rajah*
rae "best" conj 478, Apbh *rakl/eyi* > *nāl/eyi*, with a special
 shortening in the auxiliary word
rai i lra "by amusing" caus pot part loc sg n 353; Skt *rāmate*
 > Pa *ramati* > Pkt *ramai* > OG *ramai*, ext caus *ranāda*,
 v *ramāda*
rahi "lives" v 3rd sg pres 368, 370, 386, 414, (na)*rahi*m 386,
 pl 60, 67, 97, *rahi*m 2nd sg fut 292, . *rahi*i pres part
 dir pl m 389, also obl pl m 21, *rahi*m gen pl 99, 110
 102, . *rahi*m past part dir sg m 23, 109 193 218, 256, 500,
*rahi*yā pl 387, 388, *rahi*m dir sg n 271, *rahi*m inst sg 18,
*rahi*vaum pot part dir sg n 223, 334, 167, also *rahi*cūm
 151; also *rahi*um 223, *rahi*nā obl sg n 477, Skt *ralati*
 'leaves', *ralah* (subst), Pa *ralati*, Pkt *ralai*, for the deri-
 vation see ND 531 a 22
ralai al i ra 'one who lives' subst dir pl m 416, obl sg m 385,
 OG *ralana* + *hira*, see above
*rahi*m "for, to" postpos 2, 8, 9 14, 20 21 22 31, 40, 146, 167,
 316, etc, also *rahi*m 23, seems to be the same word as in *hara* i in
 OG *tālarau*, *nāharau*, also written *haram*
*rahi*vaum 'to please' caus pot part obl sg n 370, 373, Skt
*rahi*yati Pa *rahi*ya, *rahi*yāti, Pkt *rahi*vaum > OG *rahi*ya
*rahi*vaum *rahi*vaum "one who pleases" subst dir sg n 511, OG
*rahi*vaum "causing to be glad", + *hira*
rā "ash" subst obl sg f 336, Skt *rakā* Pa Pkt *rakā*, see
 Bloch 393 a 32
rā "protects" v 3rd sg pres 22 362 373 481 (ra)*rā*m 363,
 . *rā*i past part dir sg f 18, 19 also *ra* 217, 353, .
*rā*vaum pot part dir sg n 284 *ra*va obl sg n 418, Skt
*rā*va > Pa *rakā* > Pkt *rakā*, Bloch 393 a 37, ND
 532 b 5
*rā*va *ra* *ra* "one who protects" subst dir sg m 463, obl sg m
 318, OG *rā*va - *hira*, see above
ra *ra* "ashes" subst dir sg f 115 OG *rā*va (see above) ext
 with *ra*, see ND 527 b 8, Bloch 393 b 31
ra "takes pleasure in" v 3rd sg pres 231, (na)*ra*m 291,
 also pl 325 Skt *ra* > Pa *ra* > Pkt *ra*, see ND
 532 b 40

- rājakula* "in the royal family" subst loc sg n 131, lw Skt *rājakula*
rājapuruse "by the king's officers" subst inst pl m 19, lw Skt
rājapurusa-
rājām "by the king" subst inst sg m 103, 113, 118, 145, 149,
 495, lw Skt *rājā*
rajāne "by the kings" subst inst pl m 169, lw Skt *rājānah-*
rājyalaksmiṃ "by the royal treasure" subst inst sg f 32, lw
 Skt *rājyalaksmī*
rātadī "redness" subst obl sg f 208, Skt *rakta*, Pa Pkt *ratta*,
 ext with *-dī* in OG, MG *ratadī*, see ND 534 b 26
rānūm "by the queen" subst inst sg f 147, Skt *rdynī*, Pā Pkt
rāññī, also Pkt *rāññā*, *rannī*, *rāññī*, see Bloch 394 a 16, ND
 535 a 5
rāte "by the red" adj inst pl m 273, Skt *rakṭaka-* > Pā *rattaka*
 > Pkt *rattao* > OG *rātau*, see Bloch 394 a 25, ND 534 b 26
rātrum "by night" subst loc sg f 490, lw Skt *rātri-* or might be
 an OG word
ratrum rātrum "every night" adv 480, *rātrum* (see above) repeated
rāmātum "in play" subst loc sg f 316, Skt *ramyati* > Pa *rammati*
 > Pkt *rammai*, adj *ramma-*, OG *rāmāti*, see ND 530 a 4
 MG *ramatī* is due to the influence of MG *rame* v
rāya "a king" subst obl sg 13, 17, 54, 56, 60, 495, Skt *rdya* > Pa
rājā > Pkt *rāya*, see Bloch 393 b 25, ND 531 a 13-21
rāmka "a beggar" subst dir sg m 122, 138, 465, obl sg 14, 45,
 Skt *rankah* > Pa *ranko* > Pkt *ramka*
rasi "a sage" subst dir sg m 333, lw Skt *rsih*, Pkt *rasi*
rīyae "gait" subst inst pl 363, (1) Skt *ṛitam* > Pkt *riam* ext in
 OG *riaam*, *rium*, (2) "manner", Skt *ṛitih* > Pkt *rī-*
rīsāvai "gets angry" v 3rd sg pres 76, Skt *ṛīyati* "is hurt",
 Pa *rissati* > *rissai* > *rīsai*, caus *rīsāvai*, the causal form seems
 to have replaced the primitive one with no appreciable change of
 meaning, see Bloch 395 a 25, ND 538 a 50 The verbs ex-
 pressing feelings tend to become reflexive
rīsām "with anger" subst inst sg f 131, Skt *ris* > MG *rīs*, the
ī seems to be due to the influence of the v *rīsai* See ND
 538 a 40
rīsāla "prone to anger" adj dir pl m 74, OG *rīsa* + *-āla*, the
 latter from Skt *ālu*, MG *rīsāl*, see above
rulvaum "wandering" pot part dir sg n 406, 481 Pkt *rular*,
 MG *rale*, see ND 540 b 1

- ruṇi* 'a sage' subst dir sg m 63, lw Skt *ṛṣi*
- ruṇi* 'a silver coin' subst obl sg m 187, Skt *rūpaka* > Pkt *rupa* > OG *rūi*
- rūṇi* 'good' adj dir pl m 160 192, obl sg m 40 162 229, 323 368, pl 317 403, *ruṇaum* dir sg n 24, 139 244 328 419
ruṇim pl 171, *rudaim* inst sg n 53, also *rūṇu* 153, also loc sg n 311, *rīṇi* dir sg f 273 obl sg f 170, Skt *rūpa*, Pkt *rūi* ext in OG with *-daim* = *ruṇaim* MG *rūrū*
- rūṇum* 'with beauty' subst inst sg n 153, lw Skt *rupa*
- rūṇi* 'having the form of' adj dir sg m 62 106 264 408 538, *rūṇa* pl 488, also *rūṇi* 433, also obl sg 32 36 60, 123 137 160 311, 160 pl 188 *rupium* dir sg n 89 137, 297 197, *rūṇi* pl 188 197, 538, also *rūṇijū* 497, *rūṇu* inst 'all genders 217 264 488, 520 *ruṇu* loc 'all genders 290 462 197 lw Skt *rupi* ext
- rūṇi* 'in the form of' adj obl sg f 170 423 538, lw Skt *rūṇi*
- ruṇi* *llau* 'obstruct' v 3rd pl pres 264, *ruṇi* *llau* past part dir sg m 207, *ruṇi* *llau* pl, Skt *ruṇi* *llau* Pkt *ruṇi* *llau*, past part Skt *ruṇi* *llau*, Pkt *ruṇi* *llau* further ext OG *ruṇi* *llau* > ND 538 b 33
- rouṇi* 'wearing' pot part dir sg n 319 *rouṇi* inst sg n 107, *rouṇi* obl sg n 334 Skt *rodai* > Pa *rodai* > Pkt *ron* OG *roi* MG *rorū* See ND 510 a 13
- roge* 'with disease' subst inst pl m 382 lw Skt *roga*
- roṇi* 'sick' adj dir pl m 377, obl pl m 488 189 lw Skt *roṇi* ext
- ruṇi* *llapim* 'hereby' subst inst sg n 140 lw Skt *ruṇi* *llau* > OG *ruṇi* *llau*
- ruṇi* 'as far as' postpos 160 159 214 lw with 309 'on account of' 321, 491 533 at the time of 351, special development as postpos from *luṇi* loc 'on' of *luṇi*, > *luṇi*
- ruṇi* 'very little' adv 318 *ruṇi* perhaps an ext of *ruṇi* > *ruṇi* (?) 'a touch', cf Nep *luṇi* follow which may represent OG *luṇi* for *ruṇi* cf *ruṇi* used after pronouns to show indifference
- luṇi* 'go' v 3rd pl pres 211 312 (real) *luṇi* 121 486 *luṇi* f t 2nd s 253 *luṇi* *llau* 121 191 254 486, Skt *luṇi* *llau* Pa *luṇi* *llau* Pkt *luṇi* *llau* *luṇi* *llau* past part dir sg n 180

- rājakulī* "in the royal family" subst loc sg n 131, lw Skt *rājakulī*
rājapuruse "by the king's officers" subst inst pl m 19, lw Skt
rājapurusa
rājām "by the king" subst inst sg m 103, 113, 118, 145, 149
 495, lw Skt *rāja*
rājāne "by the kings" subst inst pl m 169, lw Skt *rājānaḥ*
rājyalakṣmīm "by the royal treasure" subst inst sg f 32, lw
 Skt *rājyalakṣmī*
rātadī "redness" subst obl sg f 208, Skt *rahta*, Pā Pkt *ratta*,
 ext with *-dī* in OG, MG *rātadī*, see ND 534 b 26
rānūm "by the queen" subst inst sg f 147, Skt *rājñī*, Pā Pkt
rāññī, also Pkt *rāmā*, *rannī*, *rāñī*, see Bloch 394 a 16, ND
 535 a 5
rāte "by the red" adj inst pl m 273, Skt *rahtaka* > Pā *rattaka*
 > Pkt *rattao* > OG *rātau*, see Bloch 394 a 25, ND 534 b 26
rātrum "by night" subst loc sg f 490, lw Skt *rātrī*- or might be
 an OG word
rātrum rātrum "every night" adv 480, *rātrum* (see above) repeated
rāmātrum "in play" subst loc sg f 316, Skt *ramyatī* > Pā *rammatī*
 > Pkt *rammatī*, adj *ramma-*, OG *rāmātrī*, see ND 530 a 4
 MG *ramatī* is due to the influence of MG *rame v*
rāya "a king" subst obl sg 13, 17, 54, 56, 60, 495, Skt *rājā* > Pā
rājā > Pkt *rāya*, see Bloch 393 b 25, ND 531 a 13-21
rāmīla "a beggar" subst dir sg m. 122, 138, 465, obl sg 14, 45,
 Skt *rankaḥ* > Pā *ranko* > Pkt *ramko*
rīsī "a sage" subst dir sg m 333; lw Skt *ṛṣiḥ*, Pkt *rīsī*
rīyae "gait" subst inst pl 363, (1) Skt *ṛitam* > Pkt *riam* ext in
 OG *riaam*, *rium*, (2) "manner", Skt *ṛitih* > Pkt *rīi*
rīsātai "gets angry" v 3rd sg pres 76, Skt *rīṣyatī* "is hurt",
 Pā *rīsati* > *rissai* > *rīsai*, caus *rīsātai*, the causal form seems
 to have replaced the primitive one with no appreciable change of
 meaning, see Bloch 395 a 25, ND 538 a 50 The verbs ex-
 pressing feelings tend to become reflexive
rīsām "with anger" subst inst sg f 131, Skt *rīs* > MG *rīs*, the
-ī seems to be due to the influence of the v *rīsai* See ND
 538 a 40
rīsāla "prone to anger" adj dir pl m 74, OG *rīsa* + *-āla*, the
 latter from Skt *-ālu*; MG *rīsāl*, see above
rulvaum "wandering" pot part dir sg n 406 181, Pkt *rulai*,
 MG *rolc*, see ND 510 b 1

- rusi* "n sige" subst dir sg m 68, lw Skt *rsih*
rūā "a silver coin" subst obl sg m 187, Skt *rūpaka* > Pkt
rūaga > OG *rūu*
rūdā "good" adj dir pl m 160, 192, obl sg m 40, 162, 229, 328,
 368, pl 317, 468, *rūdaum* dir sg n 24, 139, 244 328 419,
rūdām pl 471, *rūdaum* inst sg n 53, also *rūda* 153, also loc
 sg n 331, *rūdī* dir sg f 273, obl sg f 470, Skt *rūpa*, Pkt
rūa ext in OG with *-daum* = *rūdaum*, MG *rūrū*
rūpim "with beauty" subst inst sg n 153, lw Skt *rūpa*
rūpiu "having the form of" adj dir sg m 62, 106, 264, 408, 538,
rupia pl 488, also *rūpiā* 438, also obl sg 32, 36, 60, 123, 137,
 169, 341, 460, pl 488, *rupium* dir sg n 89, 137, 297, 497,
rūpiā pl 488, 497, 538, also *rūpiyām* 497, *rūpi* inst sg all
 genders 217, 264, 488, 529, *rūpi* loc sg all genders 290, 462
 497, lw Skt *rūpi* ext
rūpinī "in the form of" adj obl sg f 170, 423 538, lw Skt *rūpinī*
rūmdhaum "obstruct" v 3rd pl pres 264, *rudhiu* past part dir
 sg m 207, *rūdhām* pl, Skt *rundhati*, Pkt *rumdhai*, past part
 Skt *ruddha*, Pā Pkt *ruddha*, further ext OG *rūdhū*, see
 ND 538 b 33
rouaum "weeping" pot part dir sg n 319, *rouaum* inst sg n
 107, *rouā* obl sg n 331, Skt *rodati* > Pā *rodati* > Pkt
roi, OG *roi*, MG *roiū* See ND 510 a 13
roge "with diseases" subst inst pl m 382, lw Skt *roga*
rogā "sick" adj dir pl m 377, obl pl m 488, 189, lw Skt
rogi ext
rāudrapanaum "fiercely" subst inst sg n 116, lw Skt *rāudra*-
 + OG *panaum*
lagai "as far as" postpos 109, 159, 214, "by, with" 309, "on
 account of" 321, 491, 533, "at the time of" 351, special
 development in postpos from *lagai* loc sg of *lāgaum*, see
lāgai
lagāreka "very little" adv 318, *lagāra* perhaps an ext of *lagga* +
lāra (?) "a touch", cf Nep *lagirnu* "follow" which may
 represent OG *lagāra*, for *eka* cf *eka* used after pronouns
 to show indefiniteness
lahai 'gets' v 3rd sg pres 211 342, (na) *lahaum* 124 486, *lahasi*
 fut 2nd sg 293, *lahī* nbs 124, 191, 285, 498, Skt *labhate*,
 Pā *labhati*, Pkt *lahai*, *lādhaum* past part dir sg n 180,

- 251 325, 183 487, *ladhaum* inst sg n 270, *lādhi* dir sg f 293, *ladhūm* inst sg f 179, Skt *labdha*, Pa Pkt *laddha*, ext in OG *lādhaum*, see Bloch 399 a 40, ND 551 a 9
- laksmīm* "with wealth" subst inst sg f 69, 153, lw Skt *laksmī*
- lahudau* "small young" adj dir sg m 515, pl 377, Skt *laghuh* > Pa *laghu* > Pkt *lahu*, ext in OG with *dau*, see also *halu*
- lākadaum* "wood" subst dir sg n 447, *lākadar* loc sg 133, Skt *lakuta* > Pa *lakuta* > Pkt *lakkuda*, OG ext *lākadaum*, see ND 563 b 29, Bloch 397 a 1
- lasa* "sealing wax" subst dir sg f 489, Skt *laksā* > Pkt *lakkhā*, see ND 555 b 6, Bloch 389 a 8
- lasa* "the number 100,000" subst dir 194, 452, *lāse* inst pl 123, 194, Skt *laksah* > Pa Pkt *lakkham*, see Bloch 398 a 15, ND 552 a 30
- lasagunau* "hundred thousand fold" adj dir sg m 178, Skt *laksaguna* > Pkt *lakkha guna*, ext in OG
- lasamulaum* "worth a hundred thousand" adj dir sg n 530, *lāsa* as above, *mūlaum* < Pkt *mullaam* < Skt *mūlyakam*
- lāgar* "sticks hard" intrans v 3rd sg pres 241, *lāgarim* pl 137, 412, *lāgisum* fut 3rd pl 137, *lāgatim* pres part f loc sg 359, *laga* past part dir pl m 137, *lāge* inst pl m 13, *lagādar* caus pres 3rd sg 113, Skt *lagyati* > Pa *laggati* > Pkt *laggar*, see Bloch 398 a 25, see ND 553 a 8, 544 b 33
- laja* "shame" subst dir sg f 75, *lājaim* inst sg 158, 478, Skt Pa Pkt *laja*, see Bloch 398 a 1, ND 533 a 43
- lājar* "is ashamed of" v 3rd sg pres 355, *lājvar* pot part loc sg n 254, *lājū* pass 3rd sg pres 209, *lājvarum* caus pot part dir sg n 77, Skt *lajyate* > Pa *lajjati* > Pkt *lajjar*
- lādhaum* and its derivatives, see under *lahar*
- lābhaum(na)* "is obtained" v 3rd sg pres 155, Skt *labhyate* > Pkt *labbhai*
- lamsar* "throws" v 3rd sg pres 159, same as OG *nāmsar*, see *nāmsanahara* above
- lamca* "bribe" subst dir sg f 392, Skt *lañcā* > Pa *lañcā* > Pkt *lamcā*, see Bloch 398 a 38
- lu* "takes" v 3rd sg pres 178, 223, 300, 312, 361, 372, (na)him 41, 61, 223, 370, 430, *lē* abs 146, 160, 214, 259, 431, 508, 540, *letaum* pres part inst sg m 81, *līdhau* past

part dir sg m 211, *līdhā* pl 521, *līdhaḥ* loc sg n 159, *levaum* pot part dir sg m 370, *levaum* n 14, 158, 179, 295, 300, 317, 335, 378, 426, *levū* obl sg n 218, 223, 367, 384, 458, 471, *levaḥ* loc sg n 180, Skt *lāti* replaced by *leti* Pa, Pkt *lei* > OG *li*, p̄st part *lita-* replaced by *liddha-* in Pkt on the analogy of *laddha* (Skt *labdha*), and ext in OG, see Bloch §§ 77, 200, 229, 232, and also ND 556 b 30, where a discussion on the history of this word is given

līhālā "a line drawn in sand, etc" subst obl sg n 168, Skt *lekḥā*, Pkt *lehā*, OG *līhā*, ext with *-ālaum*, see ND 556 a 26, the word seems to be connected with *līh-*, which is found in most of the Mod I languages

lūsaum "dry, unbuttered" adj dir sg n 325, Skt *rūksām*, *lūksam* > Pkt *lulḥha-*

lūgadaum "cloth" subst dir sg n 272, *lūgadā* obl sg n 273, 436,

Pa *lugga* > Pkt *lugga*, ext in OG with *-daum*, see ND 553 b 3

lesaum "calculation" subst dir sg n 480, *lesā* obl sg n 437, Skt *lekḥya-* > Pa *lekḥha-* > Pkt *lekḥha*, ext in OG

lesaiṭi "is counted" p̄ss 3rd sg pres 437, *lesaiṭvū* pot part dir pl m 463, 523, prob a new formation from *lesaum* above

lenahāra "one who takes" subst dir pl m 176, agent noun from *leti*, *le(a)na* + *hāra*, see *li* above

loka "people" subst dir pl m 392, *loke* inst pl m 13, 67, 183, lw Skt *loka*

lokika "ordinary" adj dir pl m 162, lw Skt *laukika*

loca "pulling out the hair" subst dir sg m 355, a Jaina religious word, prob coined from Skt *locayati*, the Skt word being *luñca*

lopī "having transgressed" abs 187, *lopūai* pot part loc sg n 113, Skt *lupjati* caus *lopayati* > Pkt *luppai*, caus *loppai*

lobhū "in greed" subst loc sg m 153, lw Skt *lobha*

lobhū "greedy" adj dir sg m 376, *lobhā* pl 150, Skt lw *lobhī* ext

lohadaum "iron" subst dir sg n 218 489, *lohadaḥ* loc sg 133, Skt *loha-* > Pa Pkt *lola*, ext in OG with *-daum*, see Bloch 100 b 10, ND 563 a 23

lohī "blood" subst obl sg n 164, Skt *lohitaṃ* > Pa *lohitaṃ* > Pkt *lohiam*, see ND 563 a 41

vairī "enemy" subst obl pl m 435, Skt *vairī*, Pkt *vaira*, *vairī*, Pa *verī* was a different development

- vāṃgana* "brinjal" subst dir sg n 234, Pā *vāṃgano* > Pkt *vamgana*, *vaṃgana* > MG *iēgan*, *iegan*, see ND 449 a 7, 495 a 8, Bloch 404 a 35
- tasānai* "praises" v 3rd sg pres 305, 398, 399, *tasānisi* fut 3rd sg 280, *tasānīaum* pot part dir sg n 237, *tasānī* past dir sg f 322, 346, 413, *tasaniām* dir pl n 322, Skt *vyākhyāna* n > Pkt *iaḥkhāna* n *iaḥkhānai* v, see ND 413 b 43, Bloch 404 a 18
- tacanādesum* "by an order of word" subst inst sg m 93, lw Skt *tacanādesa*
- vacamim* "by word" subst inst sg n 106 132 also *tacani* 131, 151 *tacane* inst pl 101, 155, lw Skt *tacana*
- vataloya* "a metal pot" subst dir sg f 489, Skt *vattaloḥam*, Pā *vattaloḥam*, Pkt *tattaloḥa* cf Pkt *tatta* "a cup", MG *vattor*, see ND 416 a 40
- vaḍa* "a banyan tree" subst dir sg m 234, > Skt Pā *tata*, Pkt *vaḍa*, MG *tar*, see ND 421 b 27
- vaḍau* "big" dir sg m 16, pl *vaḍā* 110, *vaḍī* dir sg f 159, 301, 374, Skt *vaḍra* > Pkt *iadda*, ext in OG, MG *iado*, see ND 417 b 26
- vaḍar* "with" postpos 187, also *vaḍaim* 428, prob an inst sg form of some such OG word as *vaḍau* (above ?)
- vaḍapani* "in the old age" subst loc sg n 99, 388, OG. *iada* (unext) + *-panaum*
- vanatām* "while weaving" pres part gen pl n 272, Skt *īyati*, Pkt *ianana*, see ND 453 b 24
- vadhārai* "increases" v pres 3rd sg 221, *vadhārva* pot part obl sg n 368, *vadhārnav* loc sg n 350, Skt *īardha*, Pkt *iaddha*, suffix *āra* (< *kāra*) ?
- īayara* "enmity" subst, sg n 457, Skt *vāṭram*, Pkt *īairam*, lw *vayari* "enemy" subst dir sg m 126, 150, 209, Skt *vāṭrī*, Pkt *vairī*
- varau* "expenditure" subst dir sg m 390, cf Skt *vyaya*
- varasa* "a year" subst dir sg n 3, pl 81, 479, obl pl 15, 25, 251, 274, *varase* inst sg n 274, Skt *vārṣa*, prob a lw
- varasata* "rain" subst obl sg 356, *varasāti* loc sg m 367, Skt *īarsaratra*, Pkt *īarisāratta*, the OG word must have developed independently of the Pkt word above. The disappearance of *r*- is not regular. See ND 424 a 32
- varjai* "abandons" v 3rd sg pres 227, *īarjūm* past part dir sg n 51, 71, lw Skt *varjate*

- varṭai* "is, exists" v 3rd sg pres 24, 17, 310 *varṭatau* pres part dir sg m 428, *varṭatū* pl 60, also obl sg 10, *varṭāvai* caus 3rd sg pres 398, 399, lw Skt *varṭate*
- vali* "also" adv and postpos 1, 82, 132, 246, "moveover" 216, 382, 457, 475, "again" 226, 274, 328, 450, 507, "even" 482, prob nn absol form of OG *valai* "returns"
- valatau* "returning" pres part dir sg m 136, *valataum* n 295, Skt *valate* > Pkt *valai* > MG *vāte*
- valotau* "a shoulder cloth" subst dir sg m 355, *vala patta-* (?)
- vasai* "lives" v 3rd sg pres 84, (na)*vasaim* 236, 303, 536, pl 60, *vasium* past part dir sg n 487, *vasiraum* pot part dir sg n 283, Skt *vasati* > Pī *vasati* > Pkt *vasai*, see ND 426 b 5
- vasti* "in control" subst loc sg 125, 146, 161 182, 289, 327, 317, 385, Skt *vāśe* > Pkt *vāse*, see ND 423 b 22
- vasū* "under control" adj dir sg f 311, prob a new adj from *vasa*, *vasa* + *ū* (< *ula*)
- vaha* "kind, sort" subst dir sg m 132, Skt Pā Pkt *vidha-*, Pkt *vīha*, the change -t- > a is irregular and too early
- vahai* "bears, endures" v 3rd sg pres 67, 76, 457, *vahaim* 2nd sg pres 51, *vahatām* pres part gen pl n 137, *vahī* pass 3rd sg pres 355, Skt *vahati* > Pā *vahati* > Pkt *vahai*, see ND 427 a 10
- vahīlau* "early" adj dir sg m 313, Pkt *vahīlla*, ext in OG, MG *ihelā*, the -i- is not irregular as it is a part of the termination, see Bloch 403 a 5
- vamcivaum* "to client" pot part dir sg n 170, Skt *vañcati*, prob a lw
- vāu* "wind" subst dir sg m 391, *vāum* inst sg m 380, 488, *vāe* pl 25, Skt *vāto*, Pkt *vāo*, the form *vāyam* 448 seems to be from the lw *vāyu*, cf *gure*, see ND 427 b 16
- vāulau* 'talkative' adj dir sg m 224, Skt *vātulah* > Pī *vāula*, ext
- vākalām* "bark garments" subst dir pl n 63, Skt *valkala* > Pā *valkala* > Pkt *valkala*, ext in OG *vākalaum*
- va odoi* "censures" v 3rd sg pres 515, Skt *vyākṣepa*, Pkt *valkheva*, the o seems to be irregular, cf H *balhērā*, see ND 413 b 49
- vāgha* "a tiger" subst obl sg m 473, *vāghum* inst sg m 464, Skt *vyāghra* > Pkt *vaggha*, see ND 431 a 26
- vāghinī* 'a tigress' subst dir sg f 84, Skt *vyāghrinī*, see Bloch 404 b 8, ND 431 a 37

- vācharadā* "calves" subst dir pl n 447, Skt *īatsatara* > Pa *vacchatara* > Pkt *īacchayara* > MG *vācherō*, Skt *vatsa* > OG *vācha*, the contamination of the two, with the enlargement with *daum*, would give the above OG word. See ND 431 b 34, cf MG *vāchrū*, *īāchararū*, etc
- vāta* "way" subst dir sg f 238, 406, 416, *īātām* loc sg f 378, Skt *vārtmā* m > Pā Pkt *īattā* m see Bloch 404 a 34, ND 432 b 33
- vātakadhāpanaum* "becoming the guide" subst dir sg n 405, *vātakadhāpanū* obl sg n 405, OG *īāta* + *ladhā* + *panaum*, OG *ladhau* der Pkt *laddhar*
- vatevahu* "a traveller" subst dir sg m 416, *īartmakarāhula* > **vattayarāhūo* > **īattarāhūu* > *vāterāhū*
- vādī* "a hedge" subst dir sg f 337, Pkt *īādī*, MG *īārī*, see Bloch 405 a 28, ND 435 b 30
- īānū* "a merchant" subst dir sg m 527, *īānā* obl sg m 390, Skt *īānya* > Pa *īānya* > Pkt *īānya*, of M *vānī* the form *īānū* seems to have been ext later, see Bloch 406 a 6, ND 419 b 6, see Grammar, cf *vanīdā* in Guj folk songs
- vāta* "talk" subst dir sg f 115, 334, 370, 533, obl sg f 114, Skt *vārtīā* > Pa Pkt *īattā*, MG *īāt*, see Bloch 402 a 20, ND 433 a 37
- vādhai* "increases" v 3rd sg pres 414, *īādhām* pl 65, Skt *vārdhate* > Pā *vaddhati* > Pkt *īaddhai*, see ND 417 b 47
- īādhra* "leather" subst obl sg n 91, Skt *vārdhrah*, cf *īādhṛinasa* "a rhinoceros"
- īāmum* "destroyed" caus past part dir sg n 51, Skt *īāmayatī* > Pkt *vāmetī* = OG *īamar*
- īāra* "time" subst dir sg f 81, *īārum* loc sg f 335, Skt *vārām* > Pkt *vāram*, see ND 435 a 31
- vārai* "stops, checks" v 3rd sg pres 212, *īāraam* pl 228, 419, *īārū* past part dir sg m 76, *īārūnaum* pot part dir sg n 155, *īārītau* pass pres part dir sg m 116, Skt *īārayatī* > Pa *vāretī* > Pkt *īārei* see ND 436 a 10
- īārū* "nice" adj dir pl n 324, Skt *īārūha* "choice provoking" > Pkt *vārūa*
- vālhau* "dear" adj dir sg m 149, 225, Skt *vallabha* > Pkt *vallaho*, MG *valho*. Note the early dropping *a* between *l* and *h*
- īālūnaum* "turning" pot part dir sg n caus 321, *valūī* f 337, Skt *valayatī* > Pa *valetī* > Pkt *vālei*, *vālai*

- vāvarai* "uses" v 3rd sg pres 353, 356, 357, 376, (na)vāvaraim 210, 349, also pl 239, . *vāvarītaum* pass pres part dir sg n 376, Skt *vyāpārayati* > Pkt *vāvārei*, *vāvarai*
- vāvum* "sowed" past part dir sg n 459, 498, *vāvūvā* pot part obl sg n 495, Skt Pa *vāpitam* > Pkt *vāviam*, see ND 165 b 5
- vāsai* "in the residence" subst loc sg m 196, inst sg 75, Skt *vāsah*, Pā Pkt *vāsa*, ext in OG *vāsau*, see ND 437 a 11
- vāsiu* "is fixed" past part dir sg m 483, *vāsī* f 352, Skt *vāsitaḥ* > Pa *vāsito*, Pkt *vāsio*
- vāhane* "with vehicles" subst inst pl n 49, lw Skt *vāhana-*
- vāhuu* "cheated" past part dir sg m 325, *vāhū* pl 288, *vāhium* dir sg n 210, Skt *vāhata* > Pa *vāhito* > Pkt *vāhio*
- vāmklū* "crooked" adj dir pl m 71, *vāmklī* dir sg f 307, Skt *vakra-* > *vanka* > Pkt *vamka*, ext in OG *tāmklau*, cf Skt *vanku-*, see ND 431 b 5
- vāmchai* "likes" v 3rd sg pres 36, 138, 187, 209, 385, (na)vāmchaim 14, 176, 319, pl 7, 19, 445, *vāmchuu* past part dir sg m 272, *vāmchiū* pl 477, *vāmchium* dir sg n 91, 445 *vāmche* inst pl n 188, *vāmchatau* pres part dir sg m 180, 414, 477, also *vāmchatu* 180, *vāmchatū* pl 347, also obl sg m 512, Skt *vāñchati* > Pkt *vāmchai*
- vāmchanahāra* "one who desires" subst dir sg m 122, 353, 513, OG *vāmchana-* + *-hāra*
- vāmchā* "desire" subst dir sg f 263 512 Skt *vāñchā*, Pkt *vāmchā*, the ending *-ā* seems to have been restored from Skt
- vāmdai* "bows" v 3rd sg pres 233, 236, 516, pl *vāmdaim* 229, *vāmdivaum* pot part dir sg n 165, *vāmdivai* inst sg n 15, *vāmdivā* obl sg n 456, *vāmdāvai* caus 3rd sg pres 516, Skt *vandati*, Pa *vandati*, Pkt *vāmdai*
- vāmdanām* "salutations" subst dir pl n 165, 516, Skt *vandanam*, Pa *vandanam* > Pkt *vāmdanam*, ext in OG *vāmdanaum*
- vāmsalai* "with a chopping tool" subst inst sg m 92, Skt *vamsa* "a bamboo" > Pkt *vamsa*, ext with *lau* "one with a wooden handle", MG *vāslā* ND derives it from Skt *vāṣī* f 'adre', Pkt *vāṣī* f, see 426 a 26
- vīkathām* "with bad talk" subst inst sg f 79, lw Skt *vīkathā*
- vīkūsum* "open" past part inst sg n 316, made from lw Skt *vīkāṣita*
- vīgai* "in an improper way" adv 353
- vīgoim* "make notorious by publishing censure" v 3rd pres pl

307, *vigopayati* > **viggopeti* > **viggoas* > *vigo*, with analogical doubling of -g

vigoanahāra "one who censures" subst dir pl m 349, Skt *vigopana-* > **viggopana* > **viggoana* + *hāra*

vicārī 'in thought' subst loc sg m 44, lw Skt *vicāra*

vicārī "having thought" abs 139, *vicārū* pass 3rd sg pres 161, 194, 255, 323, *vicārūm* past part dir sg n 80, 93, lw Skt *vicārayati*

vicālam "the middle parts" subst dir pl n 337, *vicālā* obl sg n 472, *vicalam* loc sg n 385, Pkt *vicca*, ext with *ālaum*, see ND 440 a 46

vicum "in the middle" adv 354, Pkt *vicca*, OG *vica-*, with a double loc term Note : in the auxiliary word See ND 440 a 46

vicla "medium" adj obl sg m 132, *viclam* dir pl n 416, *viclā* loc sg n 262, OG *vica* (see above) + *-laum*, or OG loc sg *vici* + *-laum*

vinathar "destroyed" past part loc sg n 309, Skt *vinasta* > Pkt *vinattha*, note ā- in *na-*

vinasar "dies" v 3rd sg pres 313, *vinasam* pl 512, *vinasati* pres part f dir sg 18, *vināsai* causal 3rd sg pres 189, 205, *vinasam* pl 60, 498, *vināsu* caus past part dir sg m 149, *vināsyā* dir pl m 440, *vināsuau* pot part dir sg m 463, *vināsuvaum* dir sg n 232, *vināsurā* obl sg n 495, for the past part forms in prim see *vinathar*, Skt *vināsyati* > Pa *vinassati* > Pkt *vinassai*, OG *vinasai*, the -ā introduced in place of ā to distinguish intrans v from the trans *vinasai*, *vināsai*, see ND 342 a 10

vināsa 'destruction' subst dir sg m 127, 247, 311, also obl sg 4, *vināsum* inst sg 118, Skt *vināśah* > Pkt *vināso*

vināsanahara 'the destroyer' subst dir pl m 125, OG *vināsana* + *hāra*

vides "abroad" subst loc sg n 162, lw Skt *videsa*

vidyādharī "by the female *vidyādharīs*" subst inst pl f 54, lw Skt *vidyādharī*

vimāsanūm "in repentance" subst loc sg f 99, Skt *vimarsana-* n, Pkt *vimassana*, cf *vimassa-* (Skt *vimrśya*), OG *vimāsani*, the word ought to have been in use with a fem suffix, before the OG stage

vimāsvām "should be contemplated" pot part dir sg n 393,

- vimāśītau* pass pres part dir sg m 141, Skt *vimarśayati*, Pkt *vimassai*, OG *vimāsai*
- viramai* "abstains from" v 3rd sg pres 204, 315, Skt *viramate*, *viramyate*, Pā *viramati*, Pkt *viramai*
- viralaum* "separate" adj dir sg n 166, Skt *virala*, ext, MG has only a lw, *viral*
- virādhai* "transgresses" v 3rd sg pres 432, *virādham* 3rd pl 107, *virādhvā* pot part obl sg n 220, Skt *virāddham* > Pa *virāddham* > Pkt *viraddham*, in OG *virādh* used as a finite v, see ND 446 a 14
- virūum* "wicked" adj dir sg n 298, *virūām* obl pl n 285, also *virūā* 242, Skt Pa *virūpa* > Pkt *virūa*, OG *virū* with the ext -um
- vičkū* "discriminating" adj dir sg m 23, lw *vičkī*, ext
- viśesuh* "specially" adv 4, lw Skt *viśesa*
- viśaye* "with objects of pleasure" subst inst pl m 203, lw Skt *viśaya*
- viśa* "poison" subst dir sg n 311, 313, 469, Skt *viśam*, Pa Pkt *viśam*, see ND 449 b 16
- viśamā* "difficult" adj ohl sg m 169 *viśamām* dir pl n 406, *viśamī* ohl sg f 405, Skt *viśama* > Pa Pkt *viśama*, ext in OG *viśamau*
- viśāhai* "exchanges" v 3rd sg pres 187
- viśtūriyai* "in spreading" pot part loc sg n 69, lw Skt *viśtūrayati*
- viśūcīkā* "cholera" subst dir sg f 159, lw Skt *viśūcīkā-*
- viśaiā* "pertaining to" adj dir pl m 394, Skt *viśayaka*, Pkt *viśau* OG *viśiu* The -s is an attempt to Sanskritize the word
- viśadatai* "frustrating" pres part loc sg n 151, Skt *viśhatati*, cf Pa *cius viśhāta*, Pkt *viśadai*, see ND 439 b 42
- viśarai* "accepts the food" v 3rd sg pres 158 354, Skt *viśarati* Pkt *viśarai*, alludes to the custom among the ascetics to go out to beg food *viśariā* "used" dir pl m 365, *viśariyā* obl sg n 361, *viśarivā* pot part obl sg n 229, 353, 362, *viśarū* pass pres 3rd sg 362
- viśānai* "in the morning" subst loc sg n 230, Skt *viśhāvan*, ext in Pkt *viśānaam*, OG *viśānaum*, see ND 445 b 17
- vītarāgum* "by the Jain prophets" subst inst sg m 420, *vītarage* pl 382, lw Skt *vītarāga*
- viśūsa* "trust" subst dir sg m 114 181, 223 307, Skt *viśvīśah* > Pkt *viśsāso*

vīmtaum "by wrapping" pot part inst sg n 91, cf Skt *īśtate*,
Pa *vettheti*, Pkt *vīmtar*, OG *vīmtar*, see ND 442 a 27

vegālī "far" adj dir sg f 375, pl 163, *iegalā* dir pl m 525,
Skt *vyagra-*(?) or *iega*(?), Pkt *ieggā*, also ext *ieggala*,
further ext in OG *vegalaum*, MG *ieglū*, see ND 455 a 44

vedī "straightened circumstances" *vedum* loc sg f 405, 423, cf
Pkt *vadī(kalla)*, MG *ierī* "a cart road enclosed on both sides"
thus making it difficult for the opposite cart to make room for
the other to pass

velā "time" subst dir sg f 277, *ielum* loc sg f 470, Skt *īlā*,
Pkt *ielā*, MG *vel*, *ielā*, cf M *iel*, Bloch 412 v 16, see ND
457 a 8

ielī "a creeper" subst obl sg f 313, Skt *vallī*, lex *vellī*, but Pa
velli, Pkt *vallī*, *velli* MG *ielī*, see Bloch 411 a 28, ND 457 b 9

vesa "uniform, dress" subst dir sg m 435, pl 47, *iesum* inst
sg m 22, 377, *iese* pl 520, Skt *iesa*, Pā Pkt *iesa*

vyttum "after the fashion of" subst inst sg f, lw Skt *vytti*

vāldyī "by the doctor" subst inst sg m 488, lw Skt *vāldya-*

vyaktaum "evidently" adv 471, lw Skt *vyakta-*, ext

vyavasāim "by act, work" subst inst sg m 506, lw Skt *vyavasāya*

vyavahārum "by the worldly business" subst inst sg m 71, lw
Skt *vyavahāra*

vyāpni "pervaded" past part dir sg m 172, lw Skt *vyāpnute*

śaranī "the refuge" subst loc sg n 518, lw Skt *śarana-*

śamlāī "doubts" v 3rd sg pres pass (?), lw Skt *śanlate*

śānau "wise" adj dir sg m 84, Skt *sāna* "a touchstone", Pā

Pkt *sāna*, ext in OG, prob contaminated with the Skt source
word

śāsvataum "eternal" adj dir sg n 29, Skt *sāsvata*, ext

śāsani "in the tenet" subst loc sg n 57, 109, 245, lw Skt *śāsana*

śiṣyām "a pupil" subst obl pl m 93, *sisyūm* inst sg m 26, 94,
95, 167, *śisye* inst pl 66 168, 169, lw Skt *śisya*

socai "grieves" v 3rd sg pres 259, *socaum* 1st sg pres 193,

(ma) *śocisi* fut 2nd sg, *imparat* sense with the neg particle
258, *sociā* pot part obl sg n 260, lw *socati*

śravai "bears" v 3rd sg pres 11, lw Skt *śravati*, *śravana*, etc

saurau "rusted" adj dir sg m 248, Pkt *lhaura*

sapa "use" subst dir sg f 383, obl sg 296, 412, der Skt *śapayate*

The *ā-* is due to the intransitive *v*, cf MG *khapiū*, see ND 114 b 11

samā "bears, endures" *v* 3rd sg pres 343, *lhamam* pl 42, 43, *samatām* pres part gen pl 346, *samī* inf 346, *samī* *rai* pot part loc sg n 58, Skt *lsamate*, *lsamyati*, Pa *lhamatī*, *lhamatī*, Pkt, *lhamai*

sarau "right, correct" adj dir sg m 418, also *saru* 575, *sarā* obl sg n 526, *saraum* dir sg n 492, *sarai* loc sg n 337, *sarī* dir sg f 492, Skt *lhara* "hard, sharp" unchanged through out and ext in OG See ND 115 b 43

saradai "besmears" *v* 3rd sg pres 92, *saradiyā* past part dir pl m 359, *saradiām* dir pl n 429, Pkt *lharadiā*

salakā "jingling" subst obl sg m 331, Pkt *lhalā* *lhalu-*, OG *lhalakau*, MG *lhalā*, see ND 117 a 17-25

sasa "the itch" subst obl sg f 212 Skt *lhasa* m, unchanged throughout MG *lhas* f

sāum "I eat" *v* 1st sg pres 318, *sāūtaum* pass pres part dir sg n 21, for the past part see *sādhaum*, Skt *lhādati* > Pa *lhādati* > Pkt *lhāai*, *lhāi*, see ND 120 b 1

sāda "a ditch" subst dir sg f 406 *sādaum* loc sg f 170, Pkt *lhaddā* See ND 119 b 21

sādhaum "eaten" past part dir sg n 493 497 498, *sādha* pl 321, Skt Pā *lhādita* replaced by Pkt *lhaddha*, which was ext in OG

sāparaum "a begging bowl" subst dir sg n 173, Skt *larpāra* > Pa *lappara* "elbow" > Pkt *lhappara*, ext in OG, see ND 114 a 21

sāra "envy" subst dir sg m 303 435 Skt *lēra* > Pa Pkt *lhāra*, see ND 121 a 13

sārau "salt" adj dir sg m 436, OG *sāra* ext see above
sālī "in the vicinity of a village" subst loc sg n 191, Skt *lhātā* > Pkt *lhāa*, OG ext with *laum* connected with MG *lhādā*, *lhāi*, *lhādī*, *lhāl*, etc, MG *lhalā* see ND 119 b 25

sūsade "with shoes" subst loc pl n 335 Hem 1 181 gives *lhasiam* and *lhāsiam* for Skt *lāsitam* and *lasitam* Thus perhaps our word may be from *lhāsa*, ext *-daum* for meaning of Eng slippers

sāmda "sugar" subst dir sg f 368, Skt *lhanda-* m, Pkt *lhamda* m

sīna "exhausted" adj loc sg n 388, Skt *ksīni-* > Pā Pkt *lhīna-*

- sīra* "rice cooked with milk" subst dir sg 468, Skt *ksīra*- > Pā. Pkt *lhīra* > MG *lhīr* f, see ND 112 b 38
- sīlau* "a peg" subst dir sg m 447, *sīlā* obl sg m 509, Skt *līla*- but Pā Pkt *lhīla*, MG *lhīl* points to earlier *lhīlla*-, see ND 123 a 24
- sūmfām* "pinches" subst obl pl m 316, Pkt *lhuttai*, see ND 124 a 6, cf *lhutti* 'a peg'
- sedaum* "a shield" subst dir sg n 137, Skt *khetaḥa*-
- sotaum* "untrue", "wrong" adj dir sg n 172, 222, 267, 508, *soṭā* obl sg n 243, *sotai* inst sg n 385, cf Nep *lhot*, ND 129 a 26
- sodā* "defect" subst dir sg f 320, *khota* beside *khotta*
- saira* "body" obl sg n 291 382, Skt *saṛīra*- > Pā *saṛīra*- > Pkt *saira*
- sau* "a hundred" num subst dir sg 15, 48, 279, *saim* pl 194, 281, 282, 389, 414, *saya* obl sg 274, pl 51, 102, 478, *sac* inst pl 274, 279, also loc pl 207, Skt *śatām* > Pā *satam* > Pkt *saya*, *sai*-, see Bloch 425 a 22, ND 621 b 14
- sakai* "can, is able to" v 3rd sg pres 374, (na) *sakaum* 158, 173, 254, 255, 269, 279, 511, *sakui* past part dir sg m 121, *sakū* pass 3rd sg pres 35, 344, (na) *sakūm* ditto 188, 201, 232, *sakūm* pl 5, 33, Skt *śaknoti*, pass *śakydte*, Pā *saklōti*, Pkt *sakllai*, the -ā- is irregular. See Bloch 423 a 1, ND 578 b 14
- sagām* "relatives" adj dir pl n 152, *sagā* obl sg m 114, 140, 141, *sagai* loc sg n 320, Skt *svāla*, an early lw, see Bloch 413 a 10. Pā *saka*, Pkt *saya*-, *saklla*, *sagga*, if the Skt *l* was doubled in Pkt, which is shown by a form, and if *sagām* is not a lw, the short -ā- is an irregularity, see ND 597 a 40
- saghalāum* "the whole" adj dir sg m 291, *saghalā* pl 301, *saghalāum* dir sg n 12, 19, 197, 210, 255, 315, 338, 382 495, also *saghalum* 473, *saghalā* pl 65, 145, 425, 468, *saghalā* obl sg 6, 10; pl 4, 57, 210, 500, also *saghalām* obl pl m 92, *saghalai* loc sg m 188, 193, 241, 268, 317, 352, *saghalē* pl 161, 206, 223, 269 521, also loc pl 200, 306, *saghalī* dir sg f 103, pl 162, obl 11, 215, 415, Skt *ślāghya*, Pkt *saggha*-, ext in OG with *laum*, for meaning cf Eng "a good number" = a large number. *ā* in the word meaning "whole" is common
- satahuttari* "seventy-seven" num dir pl 274, Pkt *sattahuttari*, the *ā* is irregular

- satkhāru* "welcomed" past part dir sg m 186, lw Skt *satkhāra-* used as a verb
- sattari* "seventeen" num dir pl 419, obl 230, Skt *saptadaśa*, Pkt *sattarasa*, *sattaraha*, the change -d > r is common in numerals, cf Pkt *bāraka*, etc The *i* is not explained, MG *sattar*, see ND 538 a 18
- sattāiīsa* "twenty seven" num subst dir pl 374 Skt *saptaviṃśa*, Pkt *sattaiīsam*, *sattāiīsam*, the *ā* is on the analogy of *atthāiīsa* the next number, the -ā is a common numeral irregularity See ND 582 a 36, MG *sattāiīś*, which shows the influence of the ending *i*
- sattum* "by truth" subst loc sg n 77, Skt *satyām*, Pkt *sattam*, the word seems to be a Pkt lw
- saddahatā* "believing" pres part obl pl m 93, *saddahvaum* pot part dir sg n 95, 218, 466, Skt *śrad dādhāti*, Pa *saddahati*, Pkt *saddahai*, prob a Pkt lw
- sabalaum* "strong" adj dir sg n 287, Skt *sa bala-*, Pa Pkt *sa bala*, ext in OG
- samayi* "in time" subst loc sg m 21 lw Skt *samaya*
- samayi samayi* "now and then" adv 460, OG *samayi* repeated
- samarthāi* "strength" subst dir sg f 382, lw Skt *samartha*, ext with -āi, see *thakurāi*
- samārai* "brushes, keeps in order" v 3rd sg pres 357 489 Skt *samyak kārayatī* > Pa *sammā kāretī* > *sammārai* cf Nep *sumarnu*
- samudre* "in the oceans" subst loc pl m 200, lw Skt *samudra*
- samūhe* "by heaps" subst inst pl m 13, lw Skt *samuha*
- sayagunau* "hundred fold" adj dir sg m 178, Skt *śataguna* > Pkt *sayaguna*, ext in OG
- sayara* "body" subst dir sg n 89, 118, 127, 155, 179, 292 343 Skt *śarīra* > Pkt *arīra* > OG *saira*, *sayara* see *saira* above
- saram(na)* "is accomplished" v 3rd sg pres 157, 479, Skt *sarati* > Pa *sarati* > Pkt *sarai*
- sarasara* "a kind of seeds" subst obl pl m 155, Skt *sarśapa*, Pkt *arīsara*, MG *sarsat*, and *sarāśū* "the oil from the seeds", cf Nep *sarsū* ND 529 a 21
- sarīrau* "like, similar" adj dir sg m 2 100 278, 312, 313 408 435 510, *sarīśā* pl 60, 86 463, 471, *sarīśauri* dir sg n 142 208, 273, 351, 380, *sarīśām* pl 281, 282, *sarīśā* obl 88 179, 199,

- sarīsaṭ* inst sg 463, *sarīse* inst pl 250, 273, *sarīsī* dir sg f 47, 453, 458, Skt *sadykṣa*, Pa *sarikkha* > Pkt *sarikkha*, *sarikkhaa*, see Bloch 415 a 20, ND 590 n 45
- sasūga* "one having aversion" subst dir sg m 522, *sa-* + *sūga*
- sahaṭ* "endures" v 3rd sg pres 4, *sahaim* pl 41, 56, 83, 135, 136, 151, *sahu* past part dir sg m 100, *sahī* f 39, Skt *sahati* > Pa *sahati* > Pkt *sahan*
- sahajum* by nature adv 362, lw Skt *sahaja* with the inst sg term
- sahasa* 'thousands' subst dir pl n 165, 274, also *sahasra* (a Skt lw) 251 and *sahasre* inst pl 31, Skt *sahasra* > Pkt *sahassa*, for the -ā see Phonology p 12
- sahu* 'all' pron and adj dir sg 205, *sahū* pl 544, *savihum* obl pl 60 152, 227, Skt *sarīa* > Pkt *sarīa* > Apbh *sara* + *hu*, OG *sahu* unemphatic, *sahu* emphatic, OG *savihum* < Pkt *saviesam* < Skt *sariesām*, see Grammar
- sahūloi* "everybody" indef pron dir sg 456, *savīlaha* pl 84, OG *sahū* + *loi*, OG *sarī* < Pkt *sarīe* < Skt *sarīe*, *laha* < *larya*, Pkt *lassa* See Grammar
- samlāṭi* "in difficulty" subst loc sg n 164, lw Skt *saṅkṣāṭa*
- samlālpum* "with a mind" subst inst sg m 26, lw Skt *saṅkṣāṭa*
- samlāṭau* "doubting" pass pres part dir sg m 236, lw Skt *saṅkṣā* used as a v
- samlāṇau* "doubtful" adj dir sg m 478, lw Skt *saṅkṣā*, with OG suffix *āṇau*, see Gram, p 52
- samlōca* "want of space" subst dir sg m 155, lw Skt *saṅkoca*
- samlhyām* "by calculations" subst inst sg f 542, lw Skt *saṅkhyā*
- samcaṭ* "collects" v 3rd sg pres 34 formed from lw Skt *saṅcaya*
- saṁjama* 'control on one's self' subst dir sg m 17, 25, 108, 133, 160 161, *saṁjamaṇi* inst sg m 183, lw Skt *saṁjamaṇi*
- samtosī* "to please" inf 188, lw Skt *santosa*
- samthārau* "a bed" subst dir sg m 376, *samthārā* obl sg m 300, *samthārai* loc sg m 357, Skt *saṁsthāra* > Pā Pkt *saṁthāra*, ext in OG, see ND 623 a 15
- samphodatau* "passing wasting" dir sg m 467, Skt Pa *phodeti* > Pkt *phodai* > OG *phodai*, der pl $\frac{1}{2}$ *sam* see ND 411 a 28

- sambhātū* "is supposed" v pass 3rd sg pres 415, 468, 504, lw
Skt *sambhātīyate*
- samsāri* "in the world" subst loc sg m 47, 134, Skt Pa Pkt
samsāra-
- samsārīu* "a worldly person" subst dir sg m 399, also *samsārīu*
400, also *samsārīu* 531, lw Skt *samsārī*, ext
- sāsum* "in testimony" subst loc sg f 20, 524, Skt *sāksya-* n >
Pkt *sallha-* n
- sācaum* "truth" subst dir sg n 83, *sācum* inst sg 292, 392, Skt
satya > Pā Pkt *sacca*, ext in OG, see Bloch 417 a 25,
ND 469 a 15
- sācau* "true" adj dir sg m 66, *sācū* obl sg 498, *sācī* dir sg f
121, obl sg 34, 297, 531, Skt *satyaka* > Pkt *sacca*, see
ND 596 a 15
- sāthi* "sixty" num subst dir 81, Skt *saṣṭhih* > Pa Pkt *sattli*
see Bloch 418 a 20, 413 a 37, ND 598 a 49
- sāta* "seven" num subst dir 199, 339, obl 274, Skt *saptā* >
Pā Pkt *satta*, see Bloch 449 a 1, ND 598 b 18
- sātātūra* "seven times" adv 151, OG *sāta* + *vūra*
- sātām* "groups of seven" subst dir pl 81, Skt *ṣaṭpālāni* > Pa
sattalāni > Pkt *sattaāni*
- sāthum* "with" postpos 48, Skt *sārtha-*, Pa Pkt *satttha*, OG
sātha with inst sg term, cf M *sāthī*; see Bloch 418 a 30,
ND 599 a 10
- sādum* "with voice" subst inst sg m n 360 372, Skt *śabda* >
Pā Pkt *sadda* > OG *sāda* > MG *sād*
- sādhai* "accomplishes" v 3rd sg pres 118, 171 *sādham* pl 252,
sādhuuh past part dir sg n 118, lw Skt *sādhnute*
- sāpa* "a snake" subst dir sg m 94, Skt *śarpāh*, Pa Pkt *sappo*,
see ND 599 b 45
- sāmhai* "in front of" adj adv postpos dir sg m 138, 375, *sāmā*
obl sg m 296 314, *sāmhaum* dir sg n 238, *sāmhām* pl 237,
sāmhai loc sg 166, *sāmhi* dir sg f 14 Skt *sammukha-* > Pkt
sammula, ext in OG *sāmha* u, the dropping of -u is due to its
use as a postpos see ND 600 b 40
- sāmhām* adj 15 60 165, prob gen pl. of *sammukha*
- sāmācārī* "copy of another's action" subst dir sg f 421, a Skt
new formation from v *śamācarati* used as a lw
- sālibhadrām* by Śālibhadra" subst inst sg m 87, lw Skt *śāli-*
bhadra

- sarīsaṭ* inst sg 463, *sarīse* inst pl 250, 273, *sarīsī* dir sg f 47, 453, 458, Skt *sadrkṣa*, Pa *sarikkha* > Pkt *sarikkha sarikkhaa*, see Bloch 415 a 20, ND 590 a 45
- saśūga* "one having aversion" subst dir sg m 522, *sa* + *sūga*
- sahai* "endures" v 3rd sg pres 4, *sahaṃ* pl 41, 56, 83, 135 136, 154 *sahu* past part dir sg m 100 *sahī* f 39, Skt *sahati* > Pa *sahati* > Pkt *sahai*
- sahajam* by nature adv 362 lw Skt *sahaja* with the inst sg term
- sahasa* 'thousands' subst dir pl n 165, 274, also *sahasra* (a Skt lw) 251, and *sahasre* inst pl 31, Skt *sahasra* > Pkt *sahassa*, for the *a* see Phonology p 12
- sahu* all" pron and adj dir sg 205, *sahu* pl 544, *saviḥum* obl pl 60, 152 227 Skt *sarīa* > Pkt *satīa* > Apbh *sava* + *hu*, OG *sahu* unemphatic, *sahū* emphatic, OG *saviḥum* < Pkt *saviesam* < Skt *sarīesam*, see Grammar
- sahukoi* "everybody" indef pron dir sg 456, *savikaha* pl 84, OG *sahu* + *koi*, OG *sarī* < Pkt *savve* < Skt *sarīe*, *kaha* < *lasya*, Pkt *kassa* See Grammar
- samlāṭi* "in difficulty" subst loc sg n 164, lw Skt *saṃlāṭa*
- samlāṭm* "with a mind" subst inst sg m 26, lw Skt *saṃlāṭpa*
- samlāṭau* "doubting" pass pres part dir sg m 236, lw Skt *sanka* used as a v
- samlāṇau* 'doubtful' adj dir sg m 478, lw Skt *śaṃlā*, with OG suffix *anau*, see Gram, p 52
- samlōca* 'want of space' subst dir sg m 155, lw Skt *saṃlōca*
- samlhyām* 'by calculations' subst inst sg f 542, lw Skt *saṃlhyā*
- samcarī* "collects" v 3rd sg pres 34, formed from lw Skt *saṃcayā*
- saṃyama* "control on one's self" subst dir sg m 17, 25, 108, 133, 160, 161, *saṃyamam* inst sg m 183, lw Skt *saṃyama*
- samtosī* "to please" inf 188, lw Skt *saṃtosa*
- saṃtharau* "a bed" subst dir sg m 376 *saṃthārā* obl sg m 366, *saṃtharai* loc sg m 357, Skt *saṃstara* > Pā Pkt *saṃthāra*, ext in OG, see ND 623 a 15
- saṃphodatau* 'passing wasting' dir sg m 467, Skt *spṛṇayati* > Pa *photeṭi* > Pkt *phodar* > OG *phodar*, der *phodatau*, with *saṃ*, see ND 411 a 28
- sambhāriṇam* "remembering" caus pot part dir sg n 155 334, Skt *sambharati*, Pa *sambhāro*, Pkt *sambhāre*, MG *sāmbhare*, see ND 589 a 37

- sambhāu* "is supposed" v pres 3rd sg pres 145, 468, 501, lw
Skt *sambhāvyate*
- samsāri* "in the world" subst loc sg m 47, 131, Skt Pā Pkt
samsāra-
- samsārīu* "a worldly person" subst dir sg m 399, also *samsārīu*
400, also *samsārīu* 534, lw Skt *samsārī*, ext
- sāṁm* "in testimony" subst loc sg f 20, 524, Skt *sāksya* n >
Pkt *saklha* n
- sācam* 'truth' subst dir sg n 83, *sācam* inst sg 292, 392, Skt
satya > Pā Pkt *sacca*, ext in OG, see Bloch 417 a 25,
ND 469 a 15
- sācau* "true" adj dir sg m 66, *sācū* obl sg 498, *sācī* dir sg f
121, obl sg 31, 297, 531, Skt *satyaka-* > Pkt *sacca*, see
ND 596 a 15
- sāthi* 'sixty' num subst dir 81, Skt *śasthih* > Pā Pkt *satthi*,
see Bloch 418 a 20, 413 a 37, ND 598 a 49
- sāta* "seven" num subst dir 199, 339, obl 274, Skt *saptā* >
Pā Pkt *satta*, see Bloch 449 a 1, ND 598 b 18
- sātārūra* "seven times" adv 151, OG *sāta* + *vāra*
- sūtām* "groups of seven" subst dir pl 81, Skt *stūptakāni* > Pā
sattakāni > Pkt *sattaāni*
- sātham* "with" postpos 48, Skt *sārtha*, Pā Pkt *sattha-*, OG
sūtha with inst sg term, cf M *sūthī*, see Bloch 418 a 30,
ND 599 a 10
- sādāmi* "with voice" subst inst sg m n 360, 372, Skt *śabda-* >
Pā Pkt *sadda-* > OG *sāda* > MG *sad*
- sādhai* "accomplishes" v 3rd sg pres 118, 171 *sādhām* pl 252,
sādhum prst part dir sg n 118, lw Skt *sādhnute*
- āpa* "a snake" subst dir sg m 94, Skt *śarpak*, Pā Pkt *sappo*,
see ND 599 b 45
- sāmhaui* "in front of" adj adv postpos dir sg m 138, 375, *sāmā*
obl sg m 296, 314, *sāmhaum* dir sg n 238, *sāmhām* pl 237,
sāmhai loc sg 166, *sāmhī* dir sg f 11, Skt *sammukha-* > Pkt
sammuha- ext in OG *sāmha u*, the dropping of *u-* is due to its
use as a postpos see ND 600 b 40
- sāmhām* adj 15, 60, 165, prob gen pl of *sammukha*
- sāmācārī* "copy of another's action" subst dir sg f 421, a Skt
new formation from v *samācarati* used as a lw
- sālibhadrām* 'by Śālibhadra' subst inst sg m 87, lw Skt *śāli-*
bhadra

- sādhuc* "by ascetics" subst inst pl m 163, lw Skt *sādhu*
sāra "essence" subst dir sg n 19, Skt Pa Pkt *sāra*-
sāhī "having caught bold of" abs 449 Skt *sādhayati* > *sūdheti*
 > Pkt *sāhai*
sāmkadai "in the narrow" adj loc sg m 154, Skt *sāṅkataka*->
 Pkt *samkadaa*, see Bloch 417 a 12 ND 595 b 33
sāmka "a beam" subst dir sg m 489, lw Skt *sāṅkhā*, with a
 wrong nasalization, or from Skt *śaṅku* (?)
sāmja "evening" subst obl sg f 208, 358 *sāmjham* loc sg 230,
 Skt *sandhyā* > Pa *sañjhā* > Pkt *samjhā* see Bloch §§ 88,
 107, 156, also p 418 a 4, ND 596 a 36
sāmbhalai "bears" v 3rd sg pres 6, 233, 536, *sāmbhalam*
 pl 215, 216, *sāmbhali* abs 181, 215, 534, *sāmbhalivaum*
 pot part dir sg n 7, 335, 466, *sāmbhalivā* obl sg n 271, 329,
sāmbhalivai loc sg 43, *sāmbhali* pass 3rd sg pres 191,
 Skt *saṃ + bhālayati* would give the OG word, but Pkt *sāmbhālai*
 comes in the way, prob *sāmbhālai* is the source word
sāmsahai "bears, puts up with" v 3rd sg pres 119, *sāmsaham*
 pl 68, *samsahate* > Pa *samsahati* > Pkt *samsahai*
siu "what", "what sort of" proa and adj dir sg m 256, 429,
syā pl 480, also obl sg 399, *sium* dir sg n 20, 29, 43, 44, 53
 75 193, 211, 225, 265, 376, 377, 403, 436, 450, 481, 503, 529
 Skt *kīdrśika*-> Pkt *kīsio* or *lisio*, the dropping of the initial
 syllable is irregular, cf *baisai*
sium "with" postpos 16, 50, 114, 120, 222, 223, 362, Skt *sahitam*
 > Pkt *sahiam*, the dropping of *-h-* is common in postpositions,
 cf M *śi*, Bloch 422 b 33
siuhela "what thing soever" interrog indef pron dir sg n 505,
 OG *sium + eka*
sinagāra "ornaments" subst dir pl m 331, Skt *śrngāra*, as an
 early lw
siva "god Śiva" subst obl sg m 265, Skt *śiva*, Pā Pkt *siva*-
simhāsani "on the throne" subst loc sg n 266, lw Skt *simhāsana*,
 might be an OG word (?)
sīcarivā "for teaching" caus pot part obl sg n 418, *sīcarivai* loc
 sg n 361, Skt *śikṣayati* > Pā *śikkheti*, Pkt *śikkhai*, the prim
 form *śikṣati* came to mean "to learn", so the causal was adopted
 for "to teach", see ND 601 b 39
sīsa "advice" subst dir sg f 76 104 155 375, Skt *śikṣā* > Pa
 Pkt *śikkā*, see ND 603 a 28

- sīla* "character" subst dir sg n 251, Skt *śīlam* > Pā Pkt *śīlam*, MG *śīl*
- sīha* "a lion" subst dir sg m 60, obl sg 62 138, pl 60, Skt *siṃhā-* > Pā, Aśoka Gir, and Pkt *sīha*
- sīmgi* "a sort of poi on" subst obl sg n 213, Skt *śringī*, Pā *siṅgika*, Pkt *siṅgia*, see Bloch 142 a 4 121 b 32, cf Nep sin ND 605 b 10
- sīsyām* "learned" adj dir pl n 420, Skt *śikṣitāni* > Pā *sikkhitāni* > Pkt *siḷhiāni*, see ND 605 a 28
- sukumāla* "soft" adj dir sg f 87, Skt *sukumara*, a lw, with dialectical variation
- sukhe* "with happiness" subst inst pl n 129 153 188, 195, lw Skt *sukha*
- sukhadātū* "pleasant" adj dir sg m 451, lw Skt *sukhadāyī*, ext
- sukhāu* "happy" adj dir sg m 173, also *sukhiū* 172, lw Skt *sukhī*, ext
- sugūli* "in good times" subst loc sg m 402, early Skt lw *sukūla*
- sugatum* "in a good state" subst loc sg f 168, lw Skt *sugatī*
- susthapanau* "stability" subst dir sg n 116, lw Skt *svastha*, with *panau*
- suhanā* "a dream" subst obl sg n 168, 170, 189, also *suhunā* 189, Skt *śobhanā* > Pā *sobhana* > Pkt *sohana* ext in OG *suhanaum*, MG *śōnū*, see ND 618 b 22
- suhāi* "is liked" v 3rd sg pres 532, Pkt *suhāi*, may be from Skt *subhayate* der *śubha*
- sūara* "a boar" subst dir sg m 267, Skt *śūkara* > Pkt *sūara*, also *sūra*, *sūrau*
- sūi* "sleeps" v 3rd sg pres 358, 365, *sūinaum* pot part dir sg n 378, Skt *stūpatī*, Pā *supatī* > Pkt *suatī* > MG *sūte*, see ND 163 b 6
- sūladī* "sandal wood" subst obl sg f 230, 126, *sūkadium* inst sg f 92, Skt *śukla* > Pā *sukka*, ext in OG with *-di*
- sūga* "aversion" subst dir sg f 321
- sūgīmanāum* "causing aversion" adj dir sg n 209, OG *sūga* (see above) + OG suffix *-āmanau*
- sūjhai* "is enlightened" v 3rd sg pres 253 512, (na) *sūjhai* 251; *sūjhataum* pres part dir sg n 239, *sūjhatām* pl 367, Skt *sudhyatī* > Pā *sujjhatī* > Pkt *sujjhai*, see ND 612 b 42
- sūdī* "a parrot" subst obl pl m 227 Skt *śūla* > Pā *sīla* >

- Pkt *sua*, ext in OG with *-dau*, *sūdau*, MG *sūdo*, see Bloch 423 b 28, § 55
- sūtahāra* "a carpenter" subst dir sg m 108, Skt *sūtradhara* > Pā *suttahāra* > Pkt *suttahāra*, see Bloch § 156, ND 613 a 38
- sūtā* "sleeping" adj obl sg m 472, Skt *supta* > Pā Pkt *sutta*, ext in OG *sūtau*, see ND 613 b 7
- sūdha* "clean" adj dir sg m 253, Skt *suddha* > Pā Pkt *suddha*, see ND 614 a 30
- sūdhai* "pure, straightforward" adj dir sg m 371, 491, *sūdhā* obl sg 348, OG *sūdha* (above), ext, see ND 641 a 30
- sūrā* "a boar" subst obl sg m 170, Skt *sūlara* > Pkt *suara*, ext in OG *sūrau*
- sula* "a pain" subst dir sg n 469, Skt *sūla* > Pā Pkt *sūla*, MG *sūl*, see ND 617 b 42
- sūvara* "a boar" subst dir sg m 168, see *sūrā* and *sūara* above
- sūmale* "with gentle" adj inst pl n 246, Skt *sukumāra* > Pkt *suumāla*, ext in OG *sūmālaum*, MG *sūālū*, see *suikumāla* above
- sevai* "practises" v 3rd sg pres 128, 171, 211, 225, 233, *sevaum* pl 44, 101, *sevatau* pres part dir sg m 108, *sevatām* gen pl 393, *sevaum* pot part dir sg n 400, *sevivā* obl sg n 408, Skt *sevate* > Pā *sevatī* > Pkt *sevai*
- sodhnaum* "cleaning" pot part dir sg n 378, *sodhatau* pres part dir sg m 296, lw Skt *sodhayati*
- sonā* "gold" subst obl sg n 494, 529, Skt *sāuvarnam* > Pā *sonna*, *sonanna* > Pkt *sonanna*, ext in OG *sonaum*, see Bloch 426 b 30, ND 614 a 46
- sobhāga* "beauty" subst dir sg n 278, lw Skt *sāubhāgya*
- sohāmanā* "beautiful" adj dir pl m 167, Skt *śobhā* + *āpanaka*, see ND 618 b 21
- sokelā* "easy" adj dir pl m 182 See *dohūlaum*
- strīe* "by the women" subst inst pl f 331, lw Skt *strī*
- sthānaka* "in the place" subst loc sg n 12 110, *sthānake* pl 21, lw Skt *sthānaka*
- snehum* "with love" subst inst sg m 140, lw Skt *sneha*
- spardhaum* "with rivalry" subst inst sg f 54, lw Skt *spardhā*
- stava* "praises" v 3rd sg pres 92, *stavai* pot part loc sg n 166, a verb made from *stavana* Skt
- stayamvarūmamdaṇi* "in the bower made for choice marriage" subst loc sg m 169, note a, prob a development of *-a* + old gen term *ha*

- haūm* "I" 1st pers nom sg 1, 21, 136, 193, 256, 317, 324, 377, 392, 480, also *hūm* 486, also *hum* 193, Skt *aḥam* > Pā *aḥam* > Pkt *aḥam*, *ahaam*, Apbb *haum*, the dropping of *a-* is irregular
- hadahada* "with a big noise" adv 316, Pkt *hada hada*, onomatopoeic
- hanai* "kills" v 3rd sg pres 106, 133, 161, pl *hanaim* 136, . *hanī* abs 133, . *hanatū* pres part obl sg m 463, . *hanu* past part dir sg m 136, *haniyām* pl 329, *hanitū* pot part obl sg n 146, *hanī* pass 3rd sg pres 463, Skt *hanti* replaced by Pā *hanati*, Pkt *hanai*, see ND 636 b 5
- hananahūra* "one who kills" subst dir pl m 82, 168, *hanana* + *hūra*
- hathīūra* "weapons" subst dir pl n 281 469, obl sg n 432, also *hathiyūra* dir pl n 60, 146, cf Skt *haste karoti*, Pā *hattiḥ karoti*, Pkt *hathiyūra* See ND 630 a 25
- hathelī* "palm of hand" subst obl sg f 530, Skt *hastā* + *talikā*, Pā *hattiḥa* + *tala-*, Pkt *hattiḥayala*, see ND 630 a 15
- harasiu* "pleased" adj dir sg m 353, Skt *harṣita*, Pkt *harisia*, the OG word seems to have developed independently of the Pkt word, MG has *haralā*
- harinalau* "a prop name" subst dir sg m 103, lw Skt *harina*, ext with *lau*
- halāwai* "moves", "causes to go" v caus 3rd sg pres 311, 481, Pkt primitiva *hallai* > OG *hālai*, caus Pkt *halkūrya-* (past part), OG *halāwai*, see ND 633 b 17
- halūāi* "lowness" subst obl sg f 502, also dir sg 427, Skt *laghuh*, *laghuka*, Pkt *lahua*, *halua*, OG *halū* (by metathesis) + *-āi*, see ND 633 a 41, 12
- halūkarinā* "of low deeds" adj dir pl m 170, OG *halū* + lw Skt *karma-*, ext
- halūi* "by small" adj inst sg m 132, OG *halū*, ext *halūu*, see *halūāi*
- havaum* "now" adv 322, see *hita*
- hasai* "laughs" v 3rd sg pres 372, *hasaum* pl 490, *hasu* past part dir sg m 113, *hasivaum* pot part dir sg n 316, *hasivaum* inst sg n 79, *hasūtai* caus pres 3rd sg 372, *hasūritvaum* pot part dir sg n caus 316, Skt Pā *hasati* > Pkt *hasai*, see ND 634 b 41
- hamsapanaum* "the quality of being a swan" subst dir sg n 510, lw Skt *hamsa* + *panaum*

hāda "a bone" subst dir pl n 181, Pkt *hadda*, MG *hār*, for the discussion on its relation with Skt *asthi* see Bloch 428 b 32, § 168 See ND 635 a 44

hāni "loss" subst dir sg f 28, 409, obl sg f 295, Skt *hānī* > Pā *hāni* > Pkt *hāni*, MG *hāni* cf Bloch 429 a 1.

hātha "hand" subst dir sg m 159 pl 7 86, 186, 297 484, *hāthi* inst sg m 270, loc sg m 449, Skt *hastā* > Pā Pkt *hattha*, see ND 635 b 19, Bloch 429 a 4

hāthīu an elephant subst dir sg m 264, *hāthīā* obl sg 312, also *hāthiyā* 32 *hāthīu* inst sg m 312, *hāthīe* pl 168, Skt *hastī* > Pā *hatthī*, Pkt *hatthi*, ext in OG, the -ī is occasionally lengthened in several cases prob on the analogy of *vānīu*, etc, see Bloch 429 a 12, ND 635 b 45

harai "loses" v 3rd sg pres caus 211, Skt *hārayati* > Pā *hāreti* > Pkt *hārei*, see ND 637 a 20

hālatām "moving" pres part dir pl n 451, Pkt *hallai* > OG *halai*, see *halavai*

hasa a joke" subst obl sg n 224, *hāsām* dir pl 416, *hāsaim* inst sg 316, Skt *hāsaka* > Pā *hāsaka* > Pkt *hāsaa* > OG *hāsaum*, see ND 634 b 30

hitūu "beneficial" adj dir sg m 488, *hitūū* pl 539, also obl sg 451, 453, *hitūum* dir sg n 207, 267, 454, 455, 536, *hitūi* loc sg n 329, 488, lw Skt *hita*, ext with -ūu

hwa "now" adv 230, Pkt *hwa*, an alternative form of *huam* See *havaum*

hwaḍām "now" adv 12, 139 193, 215, 256 293, 295, 344, OG *hwa*, with *dām*

hīādubalai "weak of heart" adj dir sg m 187, *hrdaya durbala*, Pā *hadaya-dubbala*, Pkt *hīaa-dubbala*, ext in OG

hīum "heart" subst dir sg n 287, also *hium* 337, *hīā* obl 188, 475, *hīyai* loc sg 84, 470, also *hiyai* 271, 536, *hīyaim* inst sg n 78, 191, Skt *hṛdaya* > Pā *hadaya* > Pkt *hiaya*, see Bloch 429 a 3, ND 639 a 12

hīnai "destitute" adj dir sg m 64, 348, 351, 405, 408, *hīnā* pl 346, 526, *hīnaum* dir sg n 426, *hīnām* pl 346, *hīnā* obl 343, *hīnai* loc sg 262; Skt *hīna* > Pā *hīna* > Pkt *hīna*, ext

hīnapanaum "disgrace" subst dir sg n 159, *hīna* + *panaum*

hīnerai "on the lower" adj compar loc sg n 262, Skt *hīnatara* > Pkt *hīnayara*

- hīṃga* "asafœtida" subst obl sg f 125, Skt *hinguḥ* m > Pa Pkt *hingu*, see Bloch 423 a 32, ND 638 b 10
- hīmdai* "walks" v 3rd sg pres 353, 362, 379, (na) *hīmdaum* 354, *hīmdaum* pl 423, 525, *hīmdiraum* pot part dir sg n 378, 523, *hīmdū* pass pres 3rd sg 13, Pkt *hūmdai*, see ND 638 a 25
- hui* "is, becomes" v 3rd sg pres 11, 15, 23, 30, 45, 82, 98, 111, 115, 116, 132, 141, 159, 184, also *hūi* 197, also (na) *huim* 185, 200 239, 240, 242, 292, 353, 489, pl 42, 50, 60, 92, 119, 160, 199, 317, 321, , *hau* imperat 3rd sg pres 54, 93, also *hu* 59, 513, *husu* imperat fut 3rd sg 183, *huī* abs 429, also *hui* 399, *hūta* pres part (unenlarged) 25, also *huta* 129, also *hūata* 282, also *hauta* 109, *humtau* pres part dir sg m 6 25, 31, 36 64 67, 76, 101, 108, 116, 128, 131, 133, 146, 160, 164, 172, 196, 207, 220, 251 254, 259, also *hutau* 90 96, 109, 106, 376, also *hūtau* 351, *hūnūtā* pl 388, 461, also *hutā* 33, 42, 44, 49, 59, 69, 136, 216, 217, also *humta* 286, *hutaum* dir sg n 53, also *hūtum* 44, 126, also *humtaum* 21, *hūmtām* pl 213, 329, 420, also 34, 205, 213, 290, 420, *hulām* gen pl n 2, 110, 213, 290, 329, *hutā* obl pl 533, *humtaim* inst sg 18, 200, 270, 544, also *hūmtai* 199, *hūmte* inst pl 169, 285, also *hute* 532, *hūmtai* loc sg 39, 103, 151, 178 193, also *hūmtaun* 55, also *hutai* 85, 136, *hutī* dir sg f 11, 147, 162, *humtīm* inst sg f 32, also loc sg f 416, *hūu* past part dir sg m 2 85 106, 151, 195 458 187, 512, 531, *hūā* pl 110 179, *huum* dir sg n 17, 81 *hūī* dir sg f 39, *huuraum* pot part dir sg n 95, also *huraum* 457, Skt *bharati* > Pa *bharati* *hoti* > Pkt *hoi*, *hoai*, see Bloch 430 b 1, ND 641 a 1
- haunahāra* "that which is going to be" subst dir sg n 101, 481, nad f 231, *havana* + *hāra*
- hrain*